

DAY DAWNING



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DAY DAWNING:

OR,

REASON AND RELIGION RECONCILED,

AND

THE WAY OF HAPPINESS MADE PLAIN,

✓
BY WILLIAM GARRISON SKILLMAN.



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PHILADELPHIA:

HARPER & BROTHER, PUBLISHERS,

116 AND 118 SOUTH FOURTH ST.

1878.

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WITH THE HOPE THAT, IN SOME DEGREE, IT MAY AID
HUMANITY IN ITS PROGRESS FROM GOOD

TO BETTER, THIS BOOK IS

DEDICATED TO

The Human Race,

BY THE AUTHOR.

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DAY DAWNING.

I.

"LET THERE BE LIGHT."

“**T**HERE is nothing hid which shall not be manifested ; neither was anything kept secret, but that it should come abroad.”

“What I tell you in darkness, that speak ye in light ; and what ye hear in the ear, that preach ye upon the housetops.”—*Jesus of Nazareth.*

“The times of this ignorance God winked at, but now commandeth all men everywhere to repent.”—*Paul at Mars' Hill.*

On the initial page of sacred history it is written that “In the beginning God created the heaven and the earth. And the earth was without form, and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light. ”

As illumination was desired or demanded then, in order that darkness might be dispelled, so in all the ages since, the cry of living things has been, Let there be light. The little germ in the grain of corn is quite inactive in the light ; it seems for the time, satisfied with its bright surroundings ; but, buried in the darkness of the earth, its latent energies are soon aroused ; it struggles in its efforts to reach the light and, having found it,

appears to rejoice in the re-possession of the coveted brightness ; and, as if to atone for its previous inactivity, it puts forth the blade, then the ear, then the full corn in the ear. So important is light to all life that the centre orb of our solar system—the sun—is constituted a splendid luminary, warming and vivifying all things within the reach of its influence.

As, in the world of matter, light is, therefore, quite indispensable ; so, in the world of mind, illumination is not less important ; and these pages are written with the hope of assisting, if possible, those under whose notice they may come, in trimming up and making radiant those lights of the past and present that have either been suffered to grow dim, or are quite gone out.

There is a theory, however, which, if correct, would render all efforts at mental illumination, or anything else, quite unnecessary, and indeed a folly ; namely, the theory of the Non-existence of Matter. According to it, light and all things else are only illusions and impressions, which appear to be, but in reality are not. If we could be convinced that this theory were correct, we should of course stop right here and now, and not attempt to proceed one step further, for, add naught to naught and naught is the inevitable result. But even an illusion or appearance is a *something* ; it cannot be said to be *nothing*, fleeting though it may be. Now it is just as reasonable that there should be substantial things, as that there should be unsubstantial ones. The very moment that the existence of even an illusion is acknowledged, the idea of absolute Nothingness or Non-existence is certainly precluded. Apparently, the advocates of this theory, finding themselves unable to comprehend the Infinite, have determined, in their own minds, that there is nothing either Infinite or finite. The argument in favor of the real existence of matter is at least reasonable ; while the attempt of that which claims to have no existence at all to prove its own alleged non-existence, involves a manifest absurdity. Silence on the subject would seem to be more becoming than words on the part of those who entertain such a theory.

II.

WHENCE ARE WE?

WE can, we think, safely assume that *we are*, and shall proceed in these pages on the basis of that assumption. If then *we are*, the questions naturally arise, Whence are we? Why are we? Why are we as we are? and What are we to be? The evidence is unmistakable that we are born into this world, and that wonderful provision has been made for the preservation of our lives and the promotion of our happiness. Now, as our earthly parents have watched over and tenderly cared for us during the years of our infancy, when we were very helpless and dependent, the inference is certainly reasonable that a Great Father—one greater than all earthly fathers—has created, watches over, and protects all. But one may say, “I can see my earthly father; but, unless you can show me what you call the Great Father, how am I to know that he exists?”

We reply, that you *do not see your earthly father*; you see only the body in which the soul or *the real man* resides. You do not see even all the body; you see only the external parts of it, while the internal parts, “fearfully and wonderfully made,” are hidden from view. Even so it is with our Great Father and the universe in which he resides. You see the external parts of that in which he moves, and of which he is the light and life; but *you do not see Him*. Figuratively speaking, you can scarce penetrate the cuticle of the globe on which you live; its greatest depths are utterly unknown. You can traverse its surface round and round, and float in its atmosphere; but whether its centre is a molten mass, an empty space, or a solid body, no man can positively prove. We see its surface portions only; the larger part of it is all unseen. On a clear night we look abroad and see

countless stars, which to our vision seem only like so many lamps hung in the heavens, but which, by the aid of science, we know to be great spheres, many of them immensely larger than the globe on which we live, yet how little do we know of them at the most. If then, we can know so little of the Great Seen and still have faith in its existence as an immense reality, why doubt the existence of the Great Unseen—why doubt the existence of an Infinite and Supreme Intelligence? The inference seems at least reasonable that what our souls are to our bodies, the Spirit of the Great Father is to the universe of matter. Our bodies may be changed or destroyed, and our souls still be unaffected; wonderful changes may and do take place in the universe, and still God, the Spirit, is eternally the unchanged and unchangeable One.

“But,” it may be asked, “how do I know, reasoning from analogy, that what you call the Great Unseen has any existence at all? There is in the form of a man a fair presumption that, what you call the real man exists; how am I to know, by this method of reasoning, that what you call God, or the Great Father, exists?”

Answering, we admit that the analogy is incomplete with respect to form, and must be so from the very nature of the case. Man is finite; God is infinite, and although if God could be embodied as we are he would doubtless take the form of a man, yet his nature as the Infinite Being precludes the possibility of his appearing to us in bodily form only. It is evident that if he were so to appear, he would still be present everywhere else, and so, in his infinitude, be incapable of being seen by finite vision. Air cannot be seen by the eye, and yet mainly through the medium of two of our other senses, viz: hearing and feeling, we are made aware of its presence. “The wind bloweth where it listeth; we hear the sound thereof, yet know not whence it cometh, or whither it goeth.” We say the air is hot, or cold, or pleasant, as the case may be; now it comes to us freighted with the fragrance of flowers; and now it is laden with unpleasant odors; at one time it vitalizes the blood and quickens all the

springs of life ; at another, the deadly malaria is its destructive companion ; and yet in all its conditions it is ever unseen. Steam and electricity are both invisible, and yet what powerful agents they are ! The movements of the latter, in particular, frequently excite wonder and alarm ; indeed how cold and almost insensible, are almost, if not all, the things we *see* in comparison with those powerful and subtile forces which belong to the invisible world. Besides, the visible and tangible are subject to constant mutations ; now existing in one form or condition, and now in another ; how eminently important, therefore, it is that the eternal and unchangeable God should, in his vitality, be invisible. The fact that He does not appear now here and now there in bodily form, instead of weakening, should rather strengthen our faith in Him as the unchanged and unchangeable One. The apostle Paul concisely, but we believe truly, says : “The things *which are seen are temporal*, but the things *which are not seen are eternal*.” Let all doubts, therefore, be removed, and let us not only believe that *God is*, but also that he is the Author of all good, and that He will reward all those that diligently seek Him. Happily, the analogy between the unseen God and the invisible forces of his creation is not the only proof of his existence ; although this we think ought to satisfy the most skeptical ; we have in nature manifold, nay, almost innumerable evidences of his handiwork : the theory that matter in its own inherent powers, and without the contrivance and direction of a Supreme Intelligence, evolves all the forms of life, and produces the wonderful variety so generally displayed in nature, is one which certainly can find no favor in our experience or best convictions. On the contrary, the conviction is irresistible that they are the product of the Divine wisdom and goodness ; and in contemplating them we are led to exclaim with the poet :

“ When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I’m lost
In wonder, love and praise.”

Not only does the earth produce in great abundance all the necessities of life, but the amplest provision has been made for the production of things not absolutely required to sustain life. The whole world in which we live, as respects the works of God within it, may be said to be a Garden of Eden, that is, a garden of pleasure or delight. Our Great Father is supremely good not only in the ordinary gifts of His providence, but also in what may be termed the more delicate manifestations of His goodness. Who, that enjoys the pleasant fruits, the sight of flowers and their delightful fragrance, and the warbling of birds, can be otherwise than assured of the loving-kindness of our Great Father?

When the day's work is over, and we seek repose, how softly He closes our eyelids in peaceful slumber; and after the night's refreshing sleep, in which we are almost conscious of his watchful though silent presence, how gently, to our waking eyes, He breaks the morning light. Many, if not all, of the heavenly bodies that move in and through space, do so with a velocity fearful to contemplate; our own earth, in its orbit round the sun, moving at the rate of about sixty-eight thousand miles per hour, or at the rate of about nineteen miles per second, and yet there is no collision among these mighty masses; nothing in their movements to disturb even a timid child; indeed the perfect harmony of their movements was, by the ancients, poetically called the "music of the spheres," so unobtrusive is their passage, and imperceptible their progress from moment to moment through space. But in nothing, we think, is the delicacy of the Divine goodness more manifest than in beautiful and fragrant flowers; how elegantly and gracefully they are formed and fringed; how exquisite the contrast and blending of their colors; and how delightful their fragrance, which seems, as it were, the very breath of heaven. When we consider that these comparatively unimportant things are the work of the Almighty hand, and, although existing in wonderful variety, contribute but little, if at all, to our maintenance, but are given us chiefly or only for our gratification, how firm ought our faith to be that He who so

kindly and profusely provides for our *lesser*, will make abundant provision for our *greater* needs.

But, it may be said, the manifestations of the Divine power are not always, in manner and form, so mild and gentle; we have, at times, thunder and lightning, storm and tempest, extremes of heat and cold, etc. It is true we occasionally have such phenomena, but they are the exceptions and not the rule; and, when they do appear, they generally do an immense amount of good, and but little harm, and that only incidentally. The operations of nature are necessarily on a large scale, and when she is unusually demonstrative, it is when, in a brief space of time, she has an unusually large amount of work to do. The sultry air is laden with pestilent vapors, whose quick removal is desirable, and the lightning and storm come, apparently to terrify the timid and make a display of power, but in reality to purify the air and neutralize its deleterious qualities. This kind of work is necessarily demonstrative, and sometimes hazardous, and is, therefore, we believe, required to be performed quickly, in order that the damage, if any, may be as small as possible, and the fears created by it soon over. One life, by its power, may be suddenly taken away, while thousands are preserved from death through its benign influence. Besides, sudden death is generally, if not invariably, unattended with pain. As a rule the operations of nature are evidently well calculated to excite admiration and gratitude, and, as they are generally without sudden or startling incidents, they seldom excite fear. How musical, for example, is the sound of the wind through the trees, the falling of the rain, and how almost noiseless the fall of the leaves and the beautiful snow! Clearly the Divine gentleness is in all, over all, and through all.

The works of our Great Father prove, as we have seen, that He is full of benevolence and love, and we believe that He created the world chiefly for the purpose of enjoying it with, and of imparting happiness to, offspring, who He desired should be, so far as the finite could resemble the Infinite, as nearly as possible

like himself. We therefore gladly accept the following statement contained in the sacred writings as literally true, viz: that "God created man in His own image, in the image of God created He him; male and female created He them." It will be observed that in this statement there is an apparent repetition; but it will be seen that the words employed were all required in order that its meaning might not be rendered ambiguous or obscure by too great brevity of language. If the declaration had concluded with the words, "God created man in His own image," it might have given rise to a question as to which of the two the words, "his own image," were intended to apply, there being two words, "God" and "man," either one of which could have been taken as the antecedent. But as if to remove all doubts, and make the statement perfectly clear, it is added, that "In the image of God created He him." There are, it is said, among the followers of Mohammed, those who entertain the belief that women do not exist in a future state; that, like the irrational creatures, they were only made for the convenience and happiness of man; but the affirmation in our best of books is, that "In the image of God created He him; male and female created He them"; thus placing woman on an equality with man. And doubtless both are required to make the likeness to the Divine original complete. Briefly, man may be said to represent the power of God, and woman the love of God. If then we are in the image of God, how great are our privileges, and how grave are our responsibilities! We should endeavor, as far as possible, to make ourselves acquainted with God our Father and his works; to try to think as he thinks, to act as he acts, as far as the finite can act like the Infinite, and to endeavor to feel as he feels. Our relationship to Him implies the right or possession on our part of perfect freedom of action, for as he is free to act according to his own volition, so we are free to act according to ours. If this be not so, then we are not, in this respect at least, created in his image, but are mere automatons without responsibility—passive beings only, and not free-agents. Our

Great Father would have us enjoy freedom, and this could not be done if compulsory restraints or restrictions upon our freedom were constantly imposed. It is true there are monitors that are constantly reminding us of danger when we stray from the path of rectitude; but these are kindly sent as warnings, not as masters over the will. The freedom of the will may, we think, be considered absolute.

Having thus far considered the nature and character of God, and our relationship to Him, and having found, to our own satisfaction at least, that we are his offspring, for ourselves, satisfactorily solving the question, "Whence are we?" we shall now proceed to consider, as best we may, the questions, "Why are we?" and "Why are we as we are?" together with such other subjects as may be of interest in, or may properly belong to this discussion.

III.

WHY ARE WE? AND WHY ARE WE AS WE ARE?

AS has already been observed, we believe our Great Father created this beautiful world of ours for the purpose of enjoying it with, and of imparting happiness to, offspring. This therefore is probably one of the best reasons that could be given as to why we are. Evidently, our existence would be undesirable if we could not derive rational enjoyment from it. The sacred writings inform us that the garden which the Lord God planted, and into which he put the man whom he had formed, was a Garden of Eden, that is, a garden of pleasure or delight, and that out of the ground the Lord God made to grow every

tree that is *pleasant* to the sight and *good* for food. "But," it may be asked, "why is it that in a world so beautiful, and under the constant care of a Being so good, and with man created in the Divine image, there is evil in the world? Why is it that, notwithstanding the abundant evidences of the delicacy of the Divine goodness, man should still neglect, contend with, and even war against his fellow man?" We will give what we believe to be a correct answer to these questions. As has been stated, man was created in the Divine image; he is therefore as free to exercise his own will, without direct restraint upon it, as God is free to exercise his without restraint; and while it is true that man may be, and doubtless is, largely influenced by circumstances surrounding him, and a variety of influences operating upon him, all more or less affecting the determination of his will, yet are his volitions, we believe, always voluntary and never compelled; he is free—so far as his will is concerned—absolutely free:

"An oppressor may hold his body bound,
Yet know not what a range his spirit takes
Unconscious of a chain."

Besides, the perfect freedom with which men perform not only good, but also evil deeds, would seem to prove their possession of an unfettered will, for surely if God could impose direct restraints upon man's will, and still preserve man in His perfect image, He would do so in all cases where evil deeds would be attempted. The fact that He does not so operate upon man's will when apparently He might, in this manner, obviate, and indeed prevent the existence of all evil, is one of the strongest proofs we can have, that the freedom of the will is complete and that it is indispensable to the happiness of an intelligent being. We know there are those who allege that things are as they are because God has purposed them to be so—that He does all things according to the good counsel of His own will, and that consequently whatever is is right—that "his judgments are unsearchable, and his ways past finding out"; and that therefore we

should simply believe what has been revealed through the medium of the sacred writings, and trust God for the rest. Now, while we are free to admit that, as an instrumentality, the Scriptures are of inestimable value, and that there is much, very much, which finite beings, at present, cannot, and perhaps may never know, respecting the works of God, still we believe it is our privilege and our duty to avail ourselves of all the sources of knowledge within our reach or comprehension, particularly such as relate to our happiness and responsibilities. The Bible is unquestionably a lamp to our feet as we grope through the dark ways and places of this world ; but, valuable as it is, it does not contain all that may profitably be known. While as a literary production, it can hardly be surpassed ; it reveals but little with respect to science or art. As a moral teacher, incomparable ; its pages still need the illumination of the Divine Spirit for their proper interpretation. The Book itself tells us to “ *try all things, and hold fast that which is good :* ” it says, “ *Seek, and ye shall find ; knock, and it shall be opened unto you :* ” it would have us come into the happy possession of the hid treasures of wisdom and knowledge from every useful source. As we have said, there is much that cannot now, and never may be known, by created beings. Who, for example, can comprehend Infinity ? By the utmost stretch of the imagination no human intellect can comprehend the illimitable : nor is the infinitesimal hardly less inscrutable : minute as the smallest atom may be, it is still, theoretically, indefinitely divisible ; the infinite and the infinitesimal are beyond our comprehension ; we simply know that we exist somewhere between the infinitesimal on the one hand, and the infinite on the other : nor can we conceive of time which never began, nor of duration which shall never end. We only know that we exist somewhere between the eternal past and the eternal future. But thank God we may know what is better than all this knowledge,—that He is our Great Father, and that we are his children. Assuming then that it is our right and privilege to investigate, as far as possible, all subjects, we return

to the consideration of the question as to why it is that evil is allowed to exist in the world. We have seen that the principal object our Great Father had in calling man into existence was that He might enjoy him, and make man's existence a state of rational enjoyment to man himself ; we have also seen that to be complete in the Divine image man must be free. But how secure to man the greatest amount of happiness? One might say, by God's conferring on man all the attributes, in their fullness or perfection, which God himself possesses. But, thus qualified or empowered, man would be an infinite being, and to our finite comprehension it would seem impossible that there could be more than one Infinite being, for it has been said, and we believe truly, that " the heaven and heaven of heavens cannot contain Him." Admitting, however, that God could at once create innumerable Beings, each one of them to correspond, in all things, precisely with himself, it is evident that such Beings could hardly sustain to Him the relationship of children ; they would be simply co-associates ; and all the endearments which arise out of the relationship of parent and child would seem to be impossible ; the co-associates being at once invested with plenary abilities or powers, could hardly realize any of the feelings or emotions incident to the dependence of childhood ; and the Great Father himself, instead of watching over all with the tenderest interest and solicitude, which is his great joy, having no occasion for the employment of his goodness, mercy and love, would under such circumstances, doubtless, regard the Universe as too monotonous for the tolerance even of an Infinite Being. The conclusion is therefore, we think, irresistible, that to be enjoyed by Him and to derive the greatest amount of happiness possible from their own existence, the children or offspring of God must be free, progressive beings, and be dependent upon Him. In this, as in all things else, whatever may be said concerning the evils that are in the world, the Divine goodness is abundantly manifest. As we have said, we exist somewhere between the infinitesimal on the one hand and the infinite on the

other. Our natures commence with the former, and we develop by imperceptible degrees of growth in the direction of the latter. We thus have, as progressive beings, the largest scope possible for the enjoyment of progression. We speak of this progress or growth as operating in obedience to the requirements of what we call natural law ; but whether natural law is a principle which, being contrived and established by the Infinite and Divine Intelligence, develops, by its own inherent force, into certain intended results, or is simply a procession of infinitesimal, and therefore unobservable or undiscoverable miracles, we shall probably, as finite beings, never know. It is enough for us to be assured that our Great Father is its Author, and that therefore we can place in its operations the most implicit trust. By natural law the existence of living things must necessarily commence with the infinitesimal, as otherwise life would evidently have to originate in each case through the medium of what we call the supernatural. Through the medium of natural development, we have infancy with its innocence, and all the loving attentions, and tender solitudes, that cluster round it ; youth with its ardor, hope and promise ; middle age with its strength, action and affluence of enjoyments, and old age with its ripe experience, influence, hope and trust—a trust, amounting to an assurance, that the same Great Father, who has so abundantly blessed and protected it in all the years of its sojourn here, will provide for it still greater blessings in the world to come. Briefly, to be natural, and to enjoy his existence as a free-agent, man's existence must commence with the infinitesimal, and then progress through the various stages of development, by imperceptible degrees of growth. Indeed all other creatures, sensitive or insensitive, must commence and develop in the same manner also, to the fulfilment of their respective destinies ; as only through this medium could they be made fully interesting and enjoyable to man. Evidently, if all things originated and proceeded through the medium of what we call the supernatural, our interest in life would be greatly diminished, if not completely

lost. We should, doubtless, soon tire of an existence which, supported by the supernatural, would require but little or no effort of any kind for any purpose on our part, or else murmur unless greater and greater supernatural displays of goodness and power were constantly made.

IV.

THE CAUSE OR OCCASION OF EVIL.

WE will now give what we believe to be a reasonable solution of the cause or occasion of evil as it appears in the world. As human beings, in order to enjoy their existence naturally, and to the greatest advantage, must develop gradually, or by imperceptible degrees of growth, it follows that, necessarily, the earlier years of human life must be passed in a state of comparative ignorance and inexperience. Mankind is thus rendered peculiarly liable, at such a time, to the commission of errors or mistakes; and these, when committed, lead, unless soon corrected, quite frequently to still further departures from a proper course, until at last, as in some instances, men sink to the lowest depths of degradation. "But if this liability is necessary, does it not," it may be asked, "indicate a defect in the Divine economy? If the ignorant and inexperienced are not prevented by the arm of Divine power from doing injury to themselves and others, does not that fact betray a certain weakness or inefficiency in the administration of the affairs of the Divine government?" Nay, verily; but rather on the contrary, we have in all this an assurance that our Great Father is unwilling to interpose anything between us and our perfect freedom of thought and action—freedom being one of the conditions most

indispensable to our happiness. Without freedom we should be simply the abject and trembling slaves or subjects of a mighty monarch, and not the children of a loving and Almighty Father. The evils into which the human race has fallen through ignorance are, it is true, very great, sometimes they are appalling; but, great as they are, they are nevertheless small in comparison with the happiness man generally enjoys; and this fact, in the experience of man, will, of itself, doubtless ever be found sufficient to vindicate fully the wisdom and goodness of the Creator's plans. Even evils themselves have their uses: the sufferings they cause are, to man, constant reminders that he has wandered from the path of rectitude; they excite to reformation of life and character, and subdue pride: and although human nature would doubtless generally be happier without than with them, they cannot be said to inflict upon it absolute harm. There are doubtless Divine compensations somewhere for all our sufferings and sorrows. Our Great Father has made us liable to the commission of errors through our ignorance and inexperience, not that He takes any pleasure in our mistakes, but because, to enable us to be happy as his children, He could not constitute us otherwise. Progress and development are necessary incidents of our happiness, and in order that their scope may be as extensive as possible, and our lives all through, be what we call natural, our existence must necessarily be commenced in ignorance. Doubtless our Great Father would never have subjected his children to this liability if, by any possibility, consistent with their happiness it could have been avoided. This view is, we think, justified by the apostle Paul, where he says, "the creature was made subject to vanity, *not willingly*, but by reason of him who hath subjected the same in hope." Jesus said: "It must needs be that offences come"; not that there was anything in the Divine Economy necessarily requiring them, but because man in his ignorance could hardly avoid them. Let any one, no matter how expert he may be, undertake to walk in a perfectly straight line, and not to deviate a hair's breadth to the right hand or to the

left, and he will find the accomplishment of such an undertaking almost, if not entirely, impossible. How much less, therefore, shall those who are ignorant and inexperienced be able to guide their steps in the line of perfect rectitude? We know there are those who attribute all our errors and woes to what they call the apostasy of Adam—that

“ In Adam’s fall
We *sinned* all.”

Now, that we have inherited imperfections and evils from our ancestors, physical and otherwise, is only too evident: the history and condition of man, unmistakably prove this; but it should be borne in mind that evils are not necessarily sins. “But,” it may be asked, “does not evil come as the result of disobedience to some law, natural or divine; and is not such disobedience sin?” We answer, not necessarily; a law broken in ignorance can hardly be charged as a sin upon the transgressor; it is an error, or mistake, but not, in such a case, a sin; and we can easily imagine that Adam’s first transgression was more an error than an act of voluntary or wilful disobedience. It seems very improbable that a being fresh from the hand of God, and made in God’s image, should have committed any act with the *intention* of violating the Divine command. The Scripture statement concerning the fall is, that “when the woman saw the tree (of knowledge of good and evil) was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her and he did eat.” Now when we consider that this tree, like other trees in the garden, was good for food, and pleasant to the sight, and that in addition to these qualities, it was a tree to be desired to make one wise, we can hardly marvel that our first parents ate of it. However improper or injurious the act may have been to themselves and their posterity, it does not seem clear that it was done in the spirit of rebellion to the government of God. Our first parents were, necessarily, ignorant and inexperienced; and finding the tree of knowledge

of good and evil *in the midst of the garden*, and, because ignorant, desiring to learn or to be made wise, naturally enough in their inexperience, partook of its fruit. The tree of life (also in the midst of the garden) seems to have been specially guarded by angel hands, so that man might not then partake of its fruit. Its fruit appears to have been reserved for the healing of man after his experiences in good and evil should make the application of the vital principle of redemption an assured success. When “the New Jerusalem shall come down from God out of heaven, and the tabernacle of God shall be with men, there shall proceed out of the throne of God and of the Lamb a pure river of water of life, clear as crystal, which shall flow through the streets of the holy city; and *in the midst of the street thereof*, and on *either side of the river*, shall be *the tree of life*, which shall bear twelve manner of fruits, yielding its fruit every month; and the *leaves* of the tree shall be for the *healing* of the nations.” No longer forbidden or restrained by inexperience or evil influences, man will then partake of *the fountain of the water of life freely, and eat of the fruit of the tree of life with nothing to oppose.*

How far what we call sin is the result of ignorance, inexperience and adverse circumstances; or, a voluntary and inexcusable alienation from God and his perfect law of righteousness, we imagine will not be revealed to us in our finite state. Doubtless, such knowledge would not be profitable to us here. It would be apt to mar that spirit of charity whose exercise is so important to our happiness. Such knowledge possessed by imperfect beings, such as we are still, would be likely to lead to hardness of heart on the part of those claiming to be righteous, and thus defeat all the good that might be supposed to come from the possession of it. Besides, we would probably seek to attain only to a certain standard of goodness; and, having in our fancy reached it, would cease all further effort in the direction of improvement. With our present knowledge as to the cause or occasion of evil, all censorious judgment on our part is, we believe, unwise; for where guilt seems to us to be greatest, it

may, in the Divine estimation, be least ; and where it seems to us least, it may, in reality, be greatest. The Pharisees of old attempted to set up a standard of perfect living ; but, as they could not discern the thoughts and intents of the heart, their rules, necessarily, consisted of an elaborate system of outward and strict observances, “ which,” as Paul says, “ could not make the comers thereunto perfect as pertaining to the conscience.” Circumspection in manners and conduct, however attractive and desirable, affords no certain proof of moral excellence ; and the most constant and punctilious attention to outward observances, can never compensate for the lack of divine charity in the soul. For the proper regulation of our lives the cultivation of the spirit of divine charity is far better than the mere observance of any arbitrary rules ; for while the latter may deceive by their plausibleness, the former will truly enlighten, and eventually lead us into the way of all truth. As we cannot positively know the origin of the evils that are in the world, (nor indeed the origin of anything else, except as we attribute every good thing to the Great Creator whom we call God) it is better that we should impute evil to man’s ignorance rather than to his supposed wilful perverseness ; for although evils may, in any given case, proceed from one or the other, or both, it is wiser and safer for us to charge them to the former (i. e., ignorance) than to the latter. By taking this course

We shall be merciful, and not cruel ;

We shall be charitable, and not censorious ;

We shall seek to reform, and not to debase ;

We shall be ready to forgive, and not to condemn ;

We shall forgive, as we wish to be forgiven ;

We shall be contented and thankful, and not envious ;

We shall pity the rich in the midst of their temptations,

And the poor in the midst of their poverty ;

We shall seek to enlighten, and not to becloud ;

We shall seek to lift up, and not to cast down ;

We shall seek to improve, and not to degrade.

As we are not able to discern or ascertain how far our erring brother may or may not have been guilty in the sight of God in the commission of any wrong, we shall seek only to reform, and not to punish him. If obliged to impose, for the well-being and safety of society, unusual restraints upon his liberty, such restraints should, in our judgment, be imposed solely with the object of protecting society, and of reforming him. We believe, therefore, that cruel restraints and punishments or penalties ought never to be inflicted in any case. The infliction of capital punishment, in particular, (its consequences being irreparable) involves a responsibility which we believe no man nor company of men can ever justifiably assume. Those who entertain the belief that evils spring mainly or entirely from ignorance, are clearly not justifiable in inflicting the penalty of death for any offense. Those who believe in the doctrine of Original Sin and of the Total Depravity of man should, on account of their own alleged depravity, certainly not inflict it; for how can persons, totally depraved, act righteously in any matter? If it be said that only those whose hearts are sanctified by divine grace should assume this grave responsibility, by what test should we be able to distinguish the sanctified from the unsanctified? And supposing this could be done to the satisfaction of some, or even of many, who among these select ones should take the lead in the execution of the penalty? If, in any given case, a messenger of mercy were to appear in the midst of these and say, "He that is without sin among you let him be the executioner," who among them would feel himself specially qualified, by virtue of his superior sanctity, to act as such?

One of the strongest arguments against the laws which authorize the infliction of capital punishment is the fact that the fate of a human being under those laws must necessarily depend on human testimony, which in many instances has been found to be unreliable; another, is the fact that when the commission of the act of murder or killing is clearly proved, the degree of guilt in the sight of God, whatever it may be, cannot, as we have inti-

mated, be discerned or ascertained by man. Arguments for or against capital punishment, based upon statistics, can hardly be regarded as conclusive on either side. While the law authorizing it may serve as a restraint upon the timid, who are not likely to violate it, the example of executions upon the fierce, cruel, and reckless elements of society, must have, it seems to us, a tendency to inflame the evil passions of such, and so to aid in multiplying instances of lawless violence. The fact that executions are now generally confined to jail yards, while only a limited number of persons is allowed to witness them, is in itself a strong argument against this law as a supposed terror to evil-doers. If executions are advantageous as examples, why not have them as public as possible? It is said that actions sometimes speak louder than words. One of two things in this connection seems clear, either that we are afraid of the bad influence of public executions, or else are ashamed to administer, publicly, what our revengeful feelings demand, but our consciences condemn. Another argument against capital punishment is the fact that like begets like: love begets love: hate begets hate: cruelty begets cruelty, and so on; and we are firmly of the belief that all that may be gained by capital punishment, as a restraint upon the lawless, is much more than counterbalanced by it as an example of retribution or retaliation. We know there is much in the sacred writings which, easily enough, can be construed in such a way as to favor capital punishment; take for example Genesis ix: 6: "Whoso sheddeth man's blood, by man shall his blood be shed"; this language may be construed as a mandate; and so perhaps it was used and understood in and for the age in which it was announced; but, in this more-enlightened age of ours, we think we may with propriety receive it simply as a declaration that like begets like—that whoso commits a violent act will be likely to provoke violence in return. We believe we are fully justified in giving this construction to the words of Jesus, where he says: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Certainly the Prince of Peace did not, by this language, intend to authorize and justify the use of the sword as a means of revenge or retaliation ; doubtless he intended just the contrary ; he would have “ swords beaten into ploughshares, and spears into pruning-hooks.” We are aware that the Scriptures contain much that may be said to favor the doctrine that men are frequently, if not generally, voluntarily and inexcusably guilty of the sins or errors they commit : take for example the following words of Paul, contained in his letter to the Romans : “ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ; because that which may be known of God is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse.” Now, while it is true that language similar to this may be found in different parts of the Scriptures, it is also true that much may be found in them to sustain the argument that sin, or what we call sin, originates mainly, if not entirely, in ignorance and inexperience. Sometimes, we have reason to believe that ignorance of the true God existed, to a great extent, even where human learning had made very considerable advance. The Athenians, for instance, to whom the apostle Paul spoke at Mars’ Hill, exhibited this kind of ignorance : “ Ye men of Athens,” said he, “ I perceive that in all things ye are too superstitious ; for as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye *ignorantly* worship, him declare I unto you.” It would seem that, although the people of Athens, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing, they were nevertheless strangely deficient in that best of all knowledge, the knowledge of the one true God. Further on in his discourse to the Athenians, Paul says, “ We ought not to think that the Godhead is like unto gold, or silver, or stone,

graven by art and man's device. And the *times of this ignorance* God winked at, (or overlooked) but now commandeth all men everywhere to repent." In his speech at Cesarea, before King Agrippa, he declares he was sent to the people, including the Gentiles, "*to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.*" In both of these discourses the errors of the people were represented as proceeding from darkness or ignorance; in neither of them does he charge them with inexcusable perverseness. In his letter to the Romans he says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they *being ignorant* of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." His own experience before his conversion was a sufficient testimony to the truth of this declaration; for in his speech before Agrippa he says: "I, verily, thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." In his letter to the Galatians, referring to his former course, he says, "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it, and profited in the Jew's religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus." In reading this statement it

seems impossible to escape the conclusion that Paul was as honest and sincere before as after his conversion to Christianity: indeed his declaration made before the council of the chief priests at Jerusalem, wherein earnestly beholding the council, he said: "Men and brethren, I have lived in all good conscience before God until this day," would seem to be sufficient to set at rest all doubts that might be entertained on this subject. His very sincerity and earnestness, in enforcing the traditions of his fathers, only made him the more efficient in the propagation of the new or critical interpretation of the ancient faith; concerning which, he says, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, *and should shew light* unto the people, and to the Gentiles." It would seem that the mind of the great apostle had been enveloped in the thick clouds of tradition, which only the light of the Spirit of God, coming with a power greater than that of the meridian sun shining in his strength, could pierce and dispel; but when his blindness was removed, and he could see clearly, how well did he atone for the errors of the past! The Christian world will never cease to adore and extol the goodness of that Being whose wonderful providence caused the light to shine into and banish such darkness. Perceiving that man with merely natural eyes could not readily, if at all, discern the things of the Spirit of God, Paul, in his first letter to the Corinthians, says: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew: *for had they known it, they would not have crucified the Lord of glory.*" The apostle Peter also, after having on a certain occasion charged the Jews with "having killed the Prince of Life," said: "And now, brethren, I wot that *through ignorance ye did it, as did also your rulers.* But those things, which God before hath shewed by the mouth of all his prophets,

that Christ should suffer, he hath so fulfilled." It is no marvel that these men should have charged the errors and misdoings of their fellow-beings to ignorance and blindness ; for they well knew, by their own experience, that it was quite possible for men to be honest and sincere, and yet greatly mistaken. But the crowning testimony to the truth of this doctrine is to be found in the words of Jesus himself who, while suffering the agonies of the cross, prayed for his enemies, saying: "Father, forgive them ; *for they know not what they do.*" "Judge not," said Jesus, "that ye be not judged ; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye?" From these considerations it seems plain, that whatever may be said of sin as to its supposed nature and extent, the real facts concerning it are known alone to God. We have great reason to believe, and much testimony to strengthen and confirm the belief, that what we call sin exists, directly or indirectly, as a consequence of errors or mistakes, which had their origin in ignorance and inexperience. At any rate, it is safe and best for us to act on this assumption in our intercourse with our fellow-men. We need not fear that the exercise of the spirit of charity will injure either us or them.

V.

“GOD IS CHARITY.”

IN the first epistle of John it is written that “God is love”; or, as a certain version of the Scriptures has it, “God is charity.” Now, if God, the unerring Judge, is charity, how important it is that men, with their limited knowledge and manifold imperfections, should be charitable to one another. Paul, in his first letter to the Corinthians, says: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” In his letter to the Colossians he says: “And above all these things (i. e., above all other good things) put on charity, which is the bond of perfectness.” To Timothy, he writes in his first letter, “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” If these words are true, and we think we can, without doubt, receive them not only as true, but as purest inspiration, the full understanding and appreciation of all that charity signifies would seem to be that which should concern us more than all things else. For if a man may be able to communicate his thoughts in the tongues or languages of different nations, and that too with the influence and power of angels or messengers of God, and, having not charity, his words still be but empty sounds; if he may be able to prophesy, and to understand all mysteries; if he may explore the whole realm of human learning and attain to the highest

eminence in every department of science, art and literature ; nay more, if his faith in any of these, or even in God himself, may be so strong as to enable him to overcome and remove obstacles and difficulties, even though, figuratively speaking, they be heaped mountain high, and yet, without charity, be *nothing*, that is, of but little or no value or account ; if he may part with all his worldly property and possessions in order that with the proceeds thereof the poor may be fed ; if he may, in the earnestness of his zeal, prefer martyrdom at the stake to recantation, and yet find all this self-denial and suffering profitless without charity, surely charity must be the “ pearl of great price ”—the “ one thing needful.” If then charity is of such transcendent value and importance, let us endeavor to ascertain, if we may, what it is, and how it should be manifested. Paul, in his same letter to the Corinthians, says, “ Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.” He further declares that prophecies shall fail, that tongues shall cease, and that knowledge shall vanish away ; but that “ charity never faileth.”

Briefly, charity may be said to be *the love of doing good, and the love of overcoming evil with good*. Divine charity and love are, in their spirit and operations, simply one and the same, and we verily believe that *the love of doing good, and the love of overcoming evil with good, is God's greatest delight, and man's best experience*. The apostle James says, “ If ye fulfill the royal law according to the Scripture, *Thou shalt love thy neighbor as thyself, ye do well.*” Paul, in his letter to the Romans, says, “ *Love worketh no ill to his neighbor* : therefore, love is the fulfilling of the law.” To the Galatians, he writes : “ For *all the law* is fulfilled in one word, even in this : Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.” To the Romans, Paul writes :

"Recompense to no man evil for evil." "Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Jesus says, "Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy ; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, *that ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*" On being asked by one of the scribes as to which was the first commandment of all, Jesus answered, "The first of all the commandments is, Hear O Israel : The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; this is the first commandment, and the second is like, namely this : Thou shalt love thy neighbor as thyself. *There is none other commandment greater than these.* And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he : and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole-burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." It will be observed that in these passages reference is had to "the law" and to "the fulfilling of the law." Paul, in his defence before King Agrippa, said, "Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, *saying none other things than those which the prophets and Moses did say should come.*" Let us for a few moments refer to Moses and the prophets, or the law and the prophets, and see what they say concerning the two great commandments. In Deuteronomy vi: 4, 5, it is written, as just quoted, "Hear O Israel: The Lord our God is one Lord : and thou shalt love the Lord thy God

with all thine heart, and with all thy soul, and with all thy might." In Leviticus xix: 18, "Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself." In Proverbs xxv: 21, 22, it is written, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." The prophet Micah predicts the fulfilling of the work of the Just One in the words, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." What is as yet, to a considerable extent, a discordant and contentious world, the prophet Isaiah predicts will be a harmonious and happy family. He says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. *They shall not hurt nor destroy* in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Further quotations, from the law and the prophets, of the same import, might be multiplied, but these may serve for the present moment. Whatever may be said of the value of rites and ceremonies, of ordinances and observances, under the law, it seems clear that the sages and prophets of ancient time regarded them, at best, as mere instrumentalities, serviceable then, but which in time should perish in the using—mere scaffolding which, when the Temple of Truth is completely finished, will be laid aside as of no further value. "Wherewith," says the prophet Micah, "shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old?

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression—the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Clearly *the fulfilling of the law is to take pleasure in doing good, and to take pleasure in overcoming evil with good.* When Jesus of Nazareth commenced his ministry he observed that while the Jews were scrupulously careful as to the observance of rites, ceremonies and ordinances, they were strangely neglectful of the weightier matters of the law—that the Golden Rule, according to its full meaning, was indeed quite disregarded. To fulfill, in its completeness, what up to that time was the unfulfilled part of the law, viz: the law of love: to magnify this law in all that he said and did and suffered, in order that he might himself enjoy fellowship with the Father, and be to erring man, the Way, the Truth, and the Life, were, we believe, the objects for which Christ came. "Think not," said Jesus, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." By the blameless life of Jesus of Nazareth, and by his Godlike sympathy for all, whether enemies or friends, through life and in death, this neglected and vital principle of the law, viz: the law of love—the love of doing good, and the love of overcoming evil with good—was perfectly fulfilled; for he was, as the apostle Paul says, "holy, *harmless*, undefiled, separate from sinners, and made higher than the heavens." Paul would have all the disciples of Jesus to be like Jesus in spirit and in truth.

In Paul's letter to the Philippians he says: "Do all things without murmurings and disputings: that ye may be blameless and *harmless*, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine (or shine ye) as lights in the world." When Jesus was asked by Pontius

Pilate the question, "Art thou the King of the Jews?" Jesus answered, "My kingdom is not of this world; *if my kingdom were of this world, then would my servants fight*, that I should not be delivered to the Jews; but now is my kingdom not from hence." Christ Jesus was the perfect embodiment of the Divine gentleness and harmlessness; and it was on this account, we believe, that he was called "the Lamb of God which taketh away the sin of the world." Surely if men would take delight in being as harmless as lambs, the sin of the world would quickly disappear. As the divine principle of charity or love is vital and indestructible we have every reason to believe that, although its operations are gentle and unobtrusive, its blessed influence will continue to spread until it shall be felt and acknowledged throughout the whole world. Then shall the kingdoms of this world become the kingdoms of our Lord and of his Christ. "The kingdom of heaven," said Jesus, "is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Again, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." In his letter to the Philippians, Paul, speaking of the lowliness and humility of Jesus, says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus *every knee should bow*, of things in heaven, *and things in earth*, and things under the earth; and that *every tongue should confess* that Jesus Christ is Lord, to the glory of God the Father." Jesus instructs his disciples to pray, "Our Father, which art in heaven. Hallowed be thy name. Thy kingdom come. *Thy will be done in earth*, as it is in heaven." We may be assured that, sooner or later, this prayer, which has ascended from millions of hearts and lips, will be answered; that not alone in heaven, but in earth as well, God's law of love shall be perfectly fulfilled. "Not one jot or one tittle shall in

any wise pass from the law till all be fulfilled." Charity never faileth : its blessed influence shall extend until the earth shall be full of the knowledge of the Lord, as the waters cover the sea. "Behold," said Jesus to his disciples, "I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and *harmless as doves.*" Nevertheless, he sends his disciples forth as brave soldiers to fight the battles of the Cross ; but they are sent not to destroy sinners, but sin. They possess the spirit of their beloved Captain, "who came not to destroy men's lives, but to save them." An invincible army of soldiers are they, for they are arrayed in the "whole armour of God : having their loins *girt about with truth*, and having on the *breastplate of righteousness*, and their feet shod with the preparation of the *gospel of peace.*" Their principal defense is "*the shield of faith*, where-with they are able to quench all the fiery darts of the wicked." They also wear "*the helmet of salvation*," and fight with "*the sword of the Spirit*, which is the word of God." "For the word of God," says Paul in his epistle to the Hebrews, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight ; but all things are naked and opened unto the eyes of Him with whom we have to do." These are they who, led by their valiant Chief, go forth "conquering and to conquer" : the army of the "meek" who, eventually, "shall inherit the earth." Their battle cry is, "*God is love : love worketh NO ILL to his neighbor.*"

"But why," it may be asked, "is that which is so pre-eminently good in principle, and indestructible in its nature, so indifferently understood and appreciated by the world at large ?" In reply, we will repeat, in substance, what we have already said concerning what we believe to be the cause or occasion of evil, and this, we think, will aid us somewhat in our efforts to arrive

at a reasonable conclusion upon this point, if indeed it does not afford a satisfactory explanation of it.

Admitting that there is, and has been, but one Supreme Being—but one Infinite Intelligence—it follows that, if any other intelligences are to exist in the Universe, they must necessarily be either infinite or finite. Any multiplication of the Infinite One would seem to be an impossibility, for we cannot conceive of more than One Being as being infinite in all his attributes. But if God could, or would, call into existence a multitude of beings, each one possessing within himself infinite power and resources, it is evident that their intercourse with one another would be without interest to any: for neither would have any occasion to benefit or assist another. There would, as between them, be nothing to learn, nothing to do, and nothing to enjoy, except the perfect holiness of each and all. A universe of intelligences, all equal in knowledge and power, would be a Great Monotony, and therefore uninteresting to all. On the other hand, if God had no intelligent companions at all, we can well imagine that He would find the Universe both uninteresting and unenjoyable. He who has peopled His vast domains with myriads of intelligences for his own enjoyment and theirs, could hardly take any pleasure in an Infinite Solitude. It is evident, therefore, that even God himself would not be happy without dependent offspring, and that His offspring could not be happy except as they were created to depend upon Him. It was on this account, we believe, that God created man a dependent being, and in the image of God. It was that man might have an existence to enjoy as an intelligent being, and that God and man might enjoy each other, the One as the loving Great Father, the other as the confiding child. To secure the greatest amount of rational happiness to man, several conditions, as we have intimated, were and are, we believe, necessary, prominent among which are the following, to wit:

1st. Man must be a free-agent, his will perfectly unfettered ;

as free as the will of his Great Father in whose image he was created.

2d. The greatest variety possible, of subjects, objects, and incidents, must be presented to and for his use, contemplation, and amusement.

3d. In order that these subjects, objects, and incidents may be as numerous as possible, and secure the greatest variety of natural conditions, it is necessary that man's existence should be commenced with what we call the infinitesimal or minute, and proceed through the medium of progress and development in the direction of the Infinite.

4th. It is necessary that man's progress and development should be by imperceptible degrees, of growth, or through the medium of what we call the natural, and not through the medium of the miraculous or supernatural ; as, evidently, the employment of miracles or the supernatural, in his behalf, would interfere with his acts as a free-agent, and disturb all his calculations based on the relations of cause and effect, and impair, if not destroy, the happiness he derives from aims, motives and pursuits: hence the avoidance of miracles or the supernatural, in the Divine Economy, which, but for this, might sometimes be advantageously interposed ; as, for instance, in the arresting of the hand uplifted for the purpose of striking a murderous blow, or in averting suddenly, by such means, any other great or serious attempted wrong, or in averting any misfortune. It is therefore necessary that man's existence, as well as that of all other living things upon the earth, they being created for the use and happiness of man, should commence with the infinitesimal or minute, and that he and they should develop according to their respective natures, all creatures on the earth being subject to the control of man, and under the superintendence and care of a watchful Providence. In the sacred Scriptures it is written : " And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every living thing

that creepeth upon the earth." So jealous is our Great Father for our freedom, it being essential to our happiness, that He allows us to do many things which He, although the Almighty God, forbears to do. He does not, by His own act, as we have just observed, arrest the arm uplifted for the purpose of striking a murderous blow, because to do so would be to involve the interposition of a miracle, or the supernatural, but man may do this without the aid of the supernatural. And so with almost, if not all, the events of our lives, what we do is done through the medium, or by the agency, of our natural powers, while many, if not all, of the same things would, if performed directly by the hand of God alone, necessarily involve the employment of what we call miracles or the supernatural. To the suggestion that the existence of Adam, the first man, must have been commenced through the medium of the supernatural, and that therefore other supernatural events may as well happen also, we reply, that, as to beginnings, or, what may be termed first causes, the supernatural may be employed without at all affecting the general plan, there being but *one* or *two* creatures of a kind to begin with, and they having no more personal knowledge of their origin than any of the individuals that succeed them. Respecting the creation of Eve, the companion of the first man, it is written: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Even from the first man the operations which we suppose were special or supernatural respecting the creation of Eve, were carefully concealed, the man being not only asleep, but in "*a deep sleep*" while the woman was being formed. Now while on the one hand it would seem that, for the well-being and safety of man, he should have had from the beginning a supernatural and articulate voice constantly at his ear directing him what to do, and what to leave undone; telling him what things were right and what were wrong, even to the minutest particular;

instructing him direct in everything relating to his good ; yet on the other, it is evident that with such an attendant, man could have had but little or no freedom ; and consequently those enjoyments which are derived from aims, objects, experiments, and pursuits, would, in all probability, have been entirely unrealized. So also with regard to man's physical wants ; if they were supplied by supernatural means he would soon be filled to satiety, (for God gives overflowing) and, taking no part in the production of the fruits of the earth, he (man) would soon cease to enjoy them. The Divine Charity itself is doubtless better appreciated in hungering and thirsting after it than it would be if it were constantly bestowed unsought. It is, therefore, we believe, essential to the happiness of man, at least in his present state, that God, the Infinite, should be known to man not through the medium of the supernatural, but through an unobservable influence or power as to what is purely natural, and by an influence on the mind and heart of man equally gentle and unobtrusive, as to things spiritual : for not only in natural things is there birth, progress, and development, but the same is true also in spiritual things. Said Jesus to Nicodemus : "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit." Even of Jesus himself it is said : "And the child *grew, and waxed strong* in spirit, filled with wisdom ; and the grace of God was upon him." And again. "And Jesus *increased in wisdom* and stature, (or age) and in favour with God and man." Paul, in his first letter to the Corinthians, speaking of his work among them as a Christian minister, says : "I have planted, Apollos watered, but God gave the *increase*. For we are labourers together with God ; ye are God's husbandry, (or tillage) ye are God's building." The Christian is represented here under the figure of a plant, as susceptible of improvement by culture, until God, who is all in all, shall perfect the increase. Also under the figure of a building,

whose foundation must first be laid before the work upon it can proceed, and then progress by slow degrees until the structure is complete. In another reference to growth or progress, Paul says: "When I was a child I spake as a child, I understood as a child, I thought (or reasoned) as a child; but when I became a man I put away childish things. For now we see through a glass darkly; (or in a riddle) but then face to face: now I know in part; but then shall I know even as also I am known." To the Colossians, Paul writes: "We do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing* in the knowledge of God." In the second epistle of Peter, it is written: "Beware, lest ye fall from your own steadfastness. But *grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ."

Quotations from the Scriptures, of like import, might be multiplied, but those we have given may, for the present moment at least, suffice to illustrate this point. It seems clear that miracles or the supernatural is avoided, in the Divine Economy, as well in spiritual things as in those that are natural. And now, we think, we have arrived at a reasonable explanation as to why it is that the Divine Charity is not yet fully understood and appreciated by the world at large. Freedom of thought and action, progress, and development, and freedom from the supernatural, we have found to be conditions indispensable to the happiness of man; these conditions, as we have seen, render him constantly liable to the commission of errors or mistakes; this liability is nevertheless unavoidable: as, without it, man could not be fully in the image of his Great Father. As, to avoid miracles or the supernatural, and make man's life on earth enjoyable, it was and is necessary that man's physical nature should commence with the infinitesimal or minute, and that it should develop slowly, and by imperceptible degrees of growth, so his progress, with respect to his intellectual and moral natures has, for the same reason, also been slow. The development of a human being, from

infancy to full maturity, is probably slower than that of any other animal ; and the progress of mankind, toward perfection in things moral and spiritual, has certainly not been rapid. It required, apparently, the lapse of four thousand years or more from the creation of the first man before the Divine Principle of love—the love of doing good and the love of overcoming evil with good—could find its complete exemplification in any individual of the human race, and even then it was, for a time, exhibited by only one, viz: Jesus of Nazareth. Since then more than eighteen hundred years have passed away, and still we find this Divine Principle but imperfectly understood or appreciated even by many of those who profess to be Christ's faithful followers. But the *day* is manifestly *dawning*, and the signs of the times quite clearly indicate that ere long the light of truth, as exemplified in the life and death of Jesus Christ, will break over the whole earth, and banish ignorance and selfishness, and all the evils that have arisen therefrom. Before we consider the tokens which seem to point to such a realization as not far off, we will, in connection with other subjects, more or less relating thereto, try to answer any objections that may be made to our views concerning miracles, and especially as far as we may be charged with doubting the correctness of the accounts of those miracles that are recorded in the sacred writings.

VI.

MIRACLES, OR THE SUPERNATURAL.

ANY one, at all familiar with the Scriptures of the Old and New Testament, is well aware that their language cannot always be taken literally without making them sometimes appear to contradict themselves. It is also equally well understood that, read and interpreted by the light which the Holy Spirit affords, they appear harmonious and complete in all their parts. We will quote some passages from them which evidently require a spiritual interpretation, if the integrity of the Scriptures is to be maintained. For instance, "Think not," said Jesus, "that I am come to send peace on the earth: I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Similar language may be found in the Book of the prophet Micah, from which it may have been quoted. Now it is evident that without a spiritual interpretation, these words of Jesus are not only objectionable, but dangerous. Understood literally, and acted out accordingly, they could be productive only of discord. We do not understand Jesus to declare here that he came to be *the cause* of additional discord in the world, but simply that variance would be *the effect*, at least for a considerable time, of the promulgation of his levelling doctrines. It was as if he had said, "Think not that I am come to commend the wrong that is in the world; I am not come to commend it, but to expose it. I find the few leagued together for the oppression of the many. I find the scribes and Pharisees, who, on account of their intelligence and learning, ought, by all means possible, to assist and sympathize

with the people in their toils and trials, instead thereof, binding heavy burdens and grievous to be borne, and laying them on men's shoulders; while they themselves will not move them with one of their fingers: and although I am come not to destroy men's lives but to save them, and to set forth, by precept and example, *that love worketh no ill to his neighbor*, yet, by many, my motives will either be misconstrued or misunderstood: by some—the worldly-prudent for instance—I will be opposed as revolutionary, and, in their estimation, therefore dangerous; and by others I will be opposed because love will necessarily bring to light and expose their selfishness and hate. All these, with some exceptions, will oppose or hate me, and, for a time, they will persecute many of my followers, even unto death. Besides, some of my followers, not discerning clearly the purpose of my coming, will quarrel among themselves about questions relating to me and my earliest disciples, until some, forgetting the very first principles of my mission, will, in the heat of their zeal, and supposing they are doing God service, put even their brethren to death. The brother shall betray the brother to death, and the father, the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake." Jesus saw clearly that the proclamation by him and his faithful followers, of the law of love, embracing as it did the doctrine of equal rights for all men, would excite the opposition and enmity of the proud and selfish, and that many in consequence of this would be put to the sword. Hence as *the occasion* of discord but not *the cause* of it, did Jesus come not to bring peace but a sword, but with the object of establishing eventually in the earth, that peace of God which alone can endure, namely: that peace which arises from the love of what is beneficent and right.

"I am come," said Jesus, "to send fire on the earth; and what will I, if it be already kindled?" Taken literally, this language would be an encouragement to incendiarism and the horrors that frequently accompany it. Such a construction of the words of

him, who was and is "holy, *harmless* and pure," is not to be entertained for a moment. He came it is true to destroy, as with a consuming and unquenchable fire, all that is sinful in man, but not to destroy the sinner : so far as the sinner is concerned *he came to seek and to save that which was lost.*

Again, Jesus, speaking of the bread which came down from heaven, said, "I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : *and the bread that I will give is my flesh*, which I will give for the life of the world." His listeners therefore strove among themselves, saying, How can this man give us his flesh to eat? Jesus said unto them, "Verily, verily, I say unto you ; *except ye eat the flesh of the Son of man, and drink his blood*, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. *For my flesh is meat indeed and my blood is drink indeed.*" As these words appear, on their face, to be free from all ambiguity, it is not at all wonderful that many pious persons should regard them as literally true. Happily, however, we have from the lips of Jesus himself their interpretation, and that too in connection with their utterance. Perceiving that his disciples did not understand him, he explained by saying, "It is the spirit that quickeneth ; *the flesh profiteth nothing* : the words that I speak unto you, they are spirit and they are life." It is as though he had said, "Your bodies are vehicles ; your minds, the force or power that directs their course ; your bodies are temples ; your souls are the living principles by which they are occupied. If your minds are rightly exercised, the vehicle will be put to proper uses : if your souls are truly enlightened and purified, the temple will be preserved from defilement and destruction : it is the spirit that quickeneth ; What spirit? The spirit of love—the love of doing good, and the love of overcoming evil with good. This is meat and drink or life to every true soul, as it is the life of my Father's soul

and mine. Feed on this bread of heaven and you shall never die. God is love, and he that dwelleth in love dwelleth in God, and God in him: therefore as God is eternal, so shall true souls live forever, they being in God, and God being in them." For ages, the songs of David have been a comfort to the faithful: they have received renewed strength, and taken fresh courage, as, from time to time, they have read, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." "The Lord is gracious, and full of compassion: slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works." "Thy Kingdom is an everlasting Kingdom, and thy dominion endureth throughout all generations." "The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." "O! give thanks unto the Lord, for he is good: for his mercy endureth forever."

Now, while the words we have just quoted, are comforting and encouraging, and calculated to promote a right spirit within us, there are other words of the Psalmist which, unless spiritually interpreted, would at least be very unedifying; for example, much that is contained in the CIX Psalm, wherein, apparently speaking of his enemy, or adversary, the Psalmist says, "Let his children be fatherless, and his wife a widow; let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places; let the extortioner catch all that he hath, and let the strangers spoil his labor; let there be none to extend mercy unto him; neither let there be any to favor his fatherless children; let his posterity be cut off, and in the generation following, let their name be blotted out. As he loved cursing, so let it be unto him; as he delighted not in blessing, so let it be far from him; as he clothed him-

self with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually; let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul." The tenor of this language, certainly, does not agree with that which we have just before quoted, nor does it agree with that which was uttered about a thousand years afterward, by him who was called the Son of David, namely: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." If these words of Christ, and the words we have just quoted from the CIX Psalm, are all to be taken literally, it is evident that all of them cannot be profitable for instruction and guidance in spiritual things. To make them harmonious, we must interpret these words of the Psalmist as properly an imprecation invoking the curse of God, not upon the *sinner*, but upon *sin*; and we believe we are fully justified in giving them this construction. David lived in a comparatively dark age, and there was, probably, quite as much merit in simply loving one's neighbor then as there is in loving one's enemy now; we have more light now, so far as instrumentalities are concerned, and our responsibilities are therefore greatly increased. If the Psalmist were living upon the earth at the present time, he would, doubtless, say, "Let *evil* starve and beg, and let there be none to favor it; in all that it does, let its work be spoiled, and let there be none to give it countenance or encouragement. Let it be banished from the world, and let its very name be blotted out. As it has cursed mankind, so let destruction come into its bowels like water, and like oil into its bones. Let this be the

reward of *evil*: let this be the reward of every usage or habit which injures or degrades mankind."

The freedom which we have taken with the words of Jesus to show that, although he sometimes used what seemed like inflammatory language, he was, nevertheless, not only not a violent revolutionist but, on the contrary, holy, harmless, *the Prince of Peace*; and the latitude which we have taken with the apparently conflicting doctrines that are contained within the books of the Old and New Testaments, in order that their harmony or integrity may be maintained, we believe it right to take with the statements concerning miracles which are also contained in those books. As no man has any personal knowledge of his own origin, and can therefore, of himself, neither prove nor disprove anything respecting it, and as every man is necessarily also personally ignorant of everything that transpired in the world previous to his own advent into it, it were, evidently, presumptuous for any one to deny that miracles were ever wrought. It were better not to attempt either to prove or disprove the correctness of the Scripture record concerning them, but to take the Scriptures as we find them, learning such lessons and obtaining such light from them as, guided by the Holy Spirit, we can improve to our edification. When we read that about five thousand persons were at one time fed from five barley loaves and two small fishes, and that at another time about four thousand persons were fed from seven loaves and a few small fishes, and that the fragments taken up were greater in quantity after the larger multitude had eaten than they were after the smaller one had been supplied, although the initial loaves were more numerous in the latter case than in the former, we are reminded that our Great Father is not only a compassionate Being, but also infinite in resources, and that the greater our need is, the more abundant will be the supply. When we read that persons were raised from the dead and brought to life again, we are encouraged to believe that, by His Spirit, God can quicken, and bring to newness of life, those who are dead in trespasses and in sins. As natural

vision was restored, so with our spiritual sight we shall see our Redeemer as He is. As deaf ears were unstopped, so shall we have "ears to hear what the Spirit saith unto the churches." As the lame were enabled to walk firmly, so can we become "strong in the Lord, and in the power of His might." Thus, "whatsoever things were written aforetime" we can accept as "written for our learning, that we, through patience and comfort of the Scriptures, might have hope." From the account of the second, or repetition of the miracle of the loaves and fishes, we may learn also that the Divine goodness and fullness are exhaustless, and that His loving-kindness and tender mercies will be continued from day to day. From the fact that the multitudes were fed upon both loaves and fishes, we may learn that we can depend upon both the sea and the land for needed supplies: and the assurance that the products of both the sea and the land will be abundantly ample lies, demonstratively, in the fact that, as to the products of both, wonderful provision has been made for their manifold natural increase. If, for instance, a few small fishes were permitted to increase without any loss whatever, it would not be very many years before their progeny would fill every rivulet, river and sea. If a quantity of barley, out of which five ordinary loaves could be made, were sown on the earth, and thenceforth cultivated to the saving of every grain, its product would, before very many generations, cover the face of all the arable land throughout the world. The providence of God is abundantly ample for every human need if used aright: wherever any suffering from want occurs, we may be assured it arises from some mistake or fault of man. Evils inflicted and suffered come from man's doings, and are not of God's appointment, except in so far as suffering is appointed to remind us of our deviations from rectitude, and to prompt us to return to the path of duty.

But, it may be objected, that however much miracles would interfere with our happiness as a rule, their exception has, at times, been found to be a necessary part of the Divine Economy.

In this connection, reference may be made to the gospels of Matthew and Luke to prove that Jesus of Nazareth was not only the immediate offspring of God, the Father, according to the Spirit, but also according to the flesh, and that his advent into the world was, therefore, through the medium of a miracle. For reasons, already stated in connection with our views respecting miracles, we shall not attempt to prove or disprove the New Testament account concerning the origin and birth of Christ according to the flesh. The record respecting it is, by many if not by most devout professing Christians, believed to be literally correct; and it were presumptuous to deny, without being able to disprove it. It will not do to say that this account is a mere tradition, in keeping with those traditions of the ancients, in which certain distinguished persons are represented as having descended from the gods. The New Testament record is, evidently, so superior, in its moral and spiritual doctrines, to every other, that belief in any of its statements can hardly be withheld, especially when viewed in the light which the Spirit throws upon it. The record is not that Jesus descended, as the ancients of renown are said to have descended, from *a god*, or *the gods*, but from God—a most important distinction. It is true that allusion is made in the Old Testament (Genesis VI) to “men” and to “sons of God,” as if the latter were, in some sense, superior to the former. The language is: “And it came to pass when ‘men’ began to multiply on the face of the earth, and daughters were born unto them, that the ‘sons of God’ saw the ‘daughters of men’ that they were fair, and they took them wives of all which they chose”; and it is stated that “their children became mighty men which were of old, men of renown.” But the statement concerning Jesus is that he descended not from one of the “sons of God,” but that he was himself “the Son of God,” a distinction, certainly, not enjoyed by any man previous to his advent. We are disposed, therefore, not to question the correctness of the Scripture statement concerning the origin of

Jesus of Nazareth ; especially in view of the fact that, exalt him as we may, too much cannot be said to magnify his name. We believe it right, however, to place such a construction upon the statement as may not, in all respects, be consistent with its literal rendering. We have seen that much of the language of Scripture, to be read aright, must be read in the light which the Spirit gives ; and we believe the account we have of the advent or origin of Jesus, does not justify us in making it an exception to this rule. We believe it is a matter of far greater importance to us, to know that we have Christ within us, the hope of glory, than it is for us to know the origin of Jesus of Nazareth according to the flesh. Jesus himself says, "It is the spirit that quickeneth ; *the flesh profiteth nothing* : the words that I speak unto you, they are Spirit, and they are life." It is said of him also that, "he was tempted in all points like as we are ;" and here, too, we have an intimation that, with respect to spiritual life, the flesh profiteth nothing. It is many times, doubtless, a hindrance to spiritual progress. Indeed, the great Apostle to the Gentiles, says, "For I know that in me (that is, in my flesh), dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not." Again, alluding to his body, he says, "O wretched man, that I am ! Who shall deliver me from this body of death?" It is worthy of note also, in this connection, that in the gospels, according to Mark and John, no particular allusion is made to the birth of Christ according to the flesh. It is true that John speaks of him as "the only begotten Son of God ;" but there is nothing in this expression that necessarily refers to anything more than a spiritual relationship ; for in speaking of other sons, John says, "But as many as received him (i. e. Christ) to them gave he power to become *the sons of God*, even to them that believe on his name : *which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" The distinction between natural birth and spiritual birth was clearly recog-

nized by Christ himself when he said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

But, it may be said, that Jesus was the immediate offspring of God, the Father, and that therefore his very body was itself spiritual, being born of the Spirit, as well as according to the flesh. We reply that the words of Christ, on this point, seem too plain to be misunderstood; he says distinctly, "*the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.*" Adam, the first man, was, we may reasonably believe, the immediate offspring of God, and yet he appears to have readily fallen into temptation: so far as spiritual life was concerned he found that "the flesh profited nothing." Although he was the immediate offspring of God, this fact did not make his natural body a spiritual one also. Those who are born of God, according to the Spirit, "are born, not of blood, nor of the will of the flesh, nor of the will of man." We hence conclude that the origin of Jesus, according to the flesh, does not concern us. We believe we should be chiefly concerned to understand those words of his which he declares to be "spirit" and "life;" and to follow, as far as possible, his blessed example.

"But," it may be asked, "if we are to regard the origin of Jesus, according to the flesh, as unimportant in a spiritual point of view, how is it that 'God hath highly exalted him, and given him a name which is above every name?'" We answer, because with perfect consecration of soul, he took pleasure in doing good, and in overcoming evil with good.

"But why was not the perfect law of love understood and carried out before? Why were four thousand years or more allowed to pass away before the Christ of God should make his appearance upon the earth?" We reply, that the seed of the Spirit was sown in the hearts of men in all the ages before Christ's advent: there was growth but in none was there perfection. As we have already shown, progress and development,

and that by imperceptible degrees of growth, are, for the happiness of man, necessary features of the divine economy; and it seemed to require all those thousands of years to pass away before the Christ of God could be perfectly manifested in the flesh. Then did perfect love, in the person of Jesus of Nazareth, appear among men; and “they beheld his glory, the glory as of the only begotten of the Father;” for he was “*full of grace and truth.*” Previous thereto, no *perfect development* of goodness had ever appeared upon the earth, and therefore was Jesus called the only begotten Son of God. Abraham was faithful; Job was patient; Moses was meek; David poured forth praises to God in song, and ruled righteously in Israel; Solomon was wise, or at least abounded in knowledge of men and things; Samuel was devout, and the prophets of Israel were contemplative and true; but Jesus possessed all that was good in all these, and more—he was “*full of grace and truth.*” They were incomplete in knowledge of divine things; he was perfect in thought, word, and deed. “The law” (i. e. the command to do) “was given by Moses,” “but grace and truth” (i. e. Divine or disinterested love) “came by Jesus Christ.” According to the words of the Apostle Paul, as contained in his first letter to the Corinthians, prominence of origin or position according to the flesh, is not at all a necessary concomitant to the attainment of excellence in spiritual things. He says, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: *that no flesh should glory* in His presence.” Even Christ himself could as well proceed from an humble, as from an exalted origin; as well occupy a hovel as a palace: love is not necessarily confined to either, although it is more likely to be found in the hovel

than in the palace. Indeed the very obscurity of the parentage of Jesus, according to the flesh, is well calculated to encourage our common humanity to hope for redemption through him as our Divine Exemplar: for if a poor peasant could be so highly exalted, and bear a testimony so perfect, and that, in the midst of the most discouraging circumstances, to what holiness of life may not all men hope to attain through him! Even while Jesus was suffering the agonies of the cross, to which his enemies had nailed him, and it seemed as if God, the Father, had forsaken him also, even then his faith in God, and his love to God and man, remained unshaken; "Father, forgive my enemies," said he, "for they know not what they do."

VII.

CHRIST AS A SAVIOUR.

"**B**UT," it may be asked, "if Christ Jesus is only our Divine Exemplar or 'Light'—'the true Light which lighteth every man that cometh into the world,'—in what way can we profit by his death as a good example only? for it is written, 'In him was *life*, and the *life* was the *light* of men.' Surely his death must have been something more than merely a good example."

We reply, that his death was far more than an ordinary example of goodness: it was an example of self-renunciation and meek submission, which far surpassed, in its scope and importance, the good examples of all the excellent that had preceded him. It is an example which teaches us all to cultivate that spirit which "*worketh no ill*" to our fellow beings, and to be willing to suffer death, as he did, rather than inflict intentional harm on any human being,

whether enemy or friend. It was an example which wrought deliverance to his enemies ; first, in that he suffered them to take his life rather than save his own by taking theirs ; second, in that it delivered such of them as profited by it, and delivers all who profit by it, from the bondage of selfishness and hate. It was thus that Christ Jesus became to men their Divine Exemplar and, as such, also their Great Deliverer or Saviour. Divine or unselfish love is an indestructible principle, and they whose souls are quickened by it are truly vitalized and live forever ; but selfish indifference and malice is death. “The Son of Man,” said Jesus, “is come *not to destroy men’s lives*, but to save them.” Nor did he come to destroy the law and the prophets, but to fulfill the perfect law of love foreshadowed by them. “For the law,” says Paul in his letter to the Hebrews, “made nothing perfect, but the bringing in of a *better hope* did, by the which we draw nigh unto God.”

“But,” it may be asked, “do not the Scriptures, both of the Old and New Testaments, in substance, plainly declare that deliverance from wrath and remission of sins are obtained mainly or only through the shedding of blood, i. e., the taking, or giving up, of life, or, in other words, through vicarious suffering or sacrifice? Do we not read (Leviticus xvii: 11), ‘For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul’? Does not Paul in his epistle to the Hebrews declare that ‘without shedding of blood is no remission’? Does not the same apostle, in his letter to the Romans, utter the precious truth that ‘God commendeth his love toward us, in that, while we were yet sinners, Christ died for us’? and that, ‘Much more then, being now justified by his blood, we shall be saved from wrath through him’?” We freely admit that the Scriptures do contain this language, and much more of similar import ; and that, spiritually interpreted, it constitutes the cardinal truth on which they stand as upon a rock. But there is, we believe, in the minds of many excellent

people, much misconception as to its true meaning, and we believe that a correct understanding of it is of exceeding great importance. With a deep sense of the responsibility which its consideration involves, let us endeavor to ascertain, if we may, its full significance.

It is assumed by many that, God having established a righteous law for man's observance, and God being infinite in holiness, as in all his attributes, infinite, or eternal punishment, was the penalty attached, and due, to the violation of that law—that man had broken that law, and that he was in himself utterly helpless, and incapable of avoiding the penalty due to his transgression, for it is written, “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” That, nevertheless, “God loved the world”—that indeed “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”—that, by the sufferings and death of Christ, the demands of the Divine law and justice are satisfied, and believers absolved from guilt and saved from punishment; that such are “justified freely by his grace through the redemption that is in Christ Jesus, who was delivered for our offences, and was raised again for our justification.” It is affirmed that, by no amount of suffering on the part of man, could he obtain the pardon of his sins; and that as the offence was committed against the holy law of God, only God himself could remove the guilt and punishment by suffering in man's stead; that therefore Christ Jesus was sent into the world as the immediate offspring of God, and consequently without sin and equal with the Father; that, being thus both God and man, he was competent to suffer in man's stead, and that complete satisfaction for the remission of sins that are past, is by Christ Jesus rendered unto God, by his sufferings and death upon the cross as a willing sacrifice.

We are quite willing to admit that, considered literally, much of the language of Scripture relating to the death of Christ, justifies this interpretation; indeed, viewed thus, we do not see

how any other interpretation could be given it. The words of Paul on this subject, in his epistle to the Hebrews, would, considered literally, seem to present an argument, almost, if not entirely, conclusive, in favor of the doctrine of expiation or atonement for sin by vicarious suffering. Take, for example, the following, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building : neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?" also the following : "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." In the first epistle of Peter, we read, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." In the first epistle of John, we read, "And ye know that he was manifested to take away our sins, and in him is no sin." In the LIII chapter of Isaiah, "Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed." In Paul's letter to the Romans, we read, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

When we consider that the doctrine of atonement, or expiation for sins by the shedding of the blood of certain animals, is clearly set forth in the Old Testament, and that the sacrifices therein mentioned, are frequently referred to in the New Testament, as being superseded by the one great sacrifice of Christ on the cross, it is not at all marvelous that systems of theology should have been framed in which the latter sacrifice is simply, or mainly, regarded as a substitute for the former sacrifices. How natural, and apparently reasonable the supposition, that, if the offering, from year to year, of the blood of calves, and goats, and other animals, could serve as an expiation, or atonement, for sin, the one offering of the God-man, Christ Jesus, should serve for all time, and be sufficient for the ransom or redemption of all people ; and on this belief, we confess, we should be disposed to rest our faith, so far as the Scripture record is concerned, were it not that other parts of the Scriptures, and the teachings of the Holy Spirit, give us, we believe, a better interpretation.

The Apostle John, in his first epistle, says, "Hereby perceive we the love of God, because he (i. e. Christ) laid down his life for us, and we ought to lay down our lives for the brethren." Peter, in his first epistle, says, "Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. *For hereunto were ye called:* because Christ also suffered for us, *leaving us an example*, that ye should follow his steps. Who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered he threatened not, but committed himself to him, that judgeth righteously." In the Apocalypse, it is written, "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and

the power of his Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony : *and they loved not their lives unto the death.*"

In all ages of the world, and among all nations, sacrifice of some sort has been deemed necessary to make satisfaction or atonement for offenses. In the book of Genesis, we read, " And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Paul in his first letter to the Corinthians, doubtless referring to this Scripture, says, " And so it is written, 'The first man, Adam, was made a living soul ; the last Adam was made a quickening spirit. How be it that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven.' " Now as man was, at the first, of the earth, earthy, he, in his intercourse with his fellow-man, resented wrong or violence inflicted on him, according to the promptings of his earthly nature, and the manner of many of the irrational animals which he saw around him ; his spiritual nature being as yet undeveloped, thus demanding suffering or sacrifice, on the part of others, for his own supposed benefit, for some real or imaginary wrong. Cain, the first-born of Adam and Eve, furnishes us with a prominent instance of the early manifestation of this disposition. As, however, man's better nature began to develop, he began to discover faults within himself, and to acknowledge a dependence on some principle or power higher than himself. Lifted, as yet, but little above that which was merely of the earth, earthy, he gave *form* to the power or powers from which he supposed he derived protection : hence the formation and worship of idols, and the offerings and sacrifices made to them with the hope and expectation of making, thereby, satisfaction or atonement for sin, and of meriting favor. As time rolled on, and his better nature still further developed, he began to have misgivings as to the power or influence of

stocks and stones either to remove guilt or confer good. No longer satisfied with bowing down before images, "graven by art and man's device," now he lifts his thoughts to the invisible and uncreated Being; and, instead of worshipping gods, as heretofore, worships God. To some extent, he begins, also, to have an appreciation of God as a merciful being—as a Being not as severe and exacting as he supposed some of his gods had been. Now he is enabled to say by the mouth of Moses, the great law-giver of Israel, "The Lord! The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." He also begins to feel that his fellow-man has rights which he ought to respect; hence, through this same distinguished law-giver, he says, "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am the Lord." Nevertheless the idea of the necessity of sacrifice, in some form, as an expiation or atonement for sin still continued, but now, instead of seeking the favor of the gods, his offerings generally, in Israel, were made to God alone. And, although, in the Mosaic dispensation, the standard of "HOLINESS TO THE LORD" was set up, the worshipper in Israel still felt that he must come before the Lord with offerings, and blood of sacrifice. The Mosaic dispensation abounds with directions concerning offerings and sacrifices; and their frequent and continued observance must indeed have been tedious, burdensome and even painful. Still, rising in the knowledge of divine things, the time arrived when he was enabled to say, by the mouth of the Psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: I would declare and speak of them, they are more than can be numbered." Now he begins to feel the cravings of a still higher and better nature which, under God, has developed within him, and he ex-

claims, "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me." "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit." "O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." In the same spirit the prophet Micah, to whose words we have already referred, exclaims, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" At last, in the fuller and better understanding of the spirit and power of God, it was discovered that these offerings and sacrifices were but foreshadowings of the only sacrifice which is perfectly acceptable and well pleasing in his sight, namely, *the sacrifice of self*; or in other words, the sacrifice of all those selfish and hateful dispositions that are calculated to work ill to any of our fellow-beings. It was in this spirit that Christ Jesus came "to put away sin *by the*

sacrifice of himself." Having within him that spirit which "worketh no ill to his neighbor," he meekly suffered death at the hands of his enemies, rather than inflict suffering and death upon them; thus, as we have seen, not only sparing their natural lives, but opening up, by his merciful example, the way for their eternal salvation. Self, or selfishness, that disposition which predominated in man when he was, as yet, mainly of the earth, earthy; selfishness, which finds its fitting counterpart in the nature of the animals which were offered up on altars of sacrifice to make atonement for man's transgressions; self, or selfishness, is now to be offered up, and man to become, experimentally, "holy, harmless," and free from any selfish or corrupt desire. Living or dying, selfishness is to be crucified; every thing which is opposed to the real good of ourselves and others, is to be slain: hence says Paul, in his letter to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies *a living sacrifice*, holy, acceptable unto God, which is your reasonable service." As our Great Father is constantly benefitting us, showering his blessings not only upon the just, but upon the unjust as well, we also should take pleasure in promoting the happiness of our fellow-beings, let the cost or sacrifice to ourself or selfishness be what it may, especially, as we can give him nothing in return for his loving kindness toward us except our obedience, gratitude and love. To take pleasure in doing good, as he takes pleasure in doing good, is certainly, therefore, our reasonable service. The true atonement is to be crucified *with* Christ; and it is not well to depend for happiness, either here or hereafter, upon the belief or supposition, that Jesus of Nazareth was crucified as an expiation for sin, some eighteen hundred years ago. Sin must now be put away, as it was then put away, by the exercise of that spirit of love toward others, which enables the believer to bear patiently, and even cheerfully, any sacrifice of self or selfishness that circumstances may require. Even life itself should not be counted dear in comparison with the possession of that spirit which *worketh no ill* to his neighbor.

“For hereunto,” says the apostle Peter, “were ye called : because Christ also suffered for us, *leaving us an example*, that ye should follow his steps.” We should, for love’s sake, be willing to suffer for our fellow-men, as Christ Jesus of Nazareth suffered for all men ; as “he laid down his life for us, we ought to be willing to lay down our lives for the brethren :” as he came “to put away sin by the sacrifice of himself,” we all ought to put away sin by the sacrifice of all that is selfish in ourselves. The true offering now is not to come into the holy place with vicarious blood, but to come with the sacrifice which love approves, namely, the sacrifice of selfishness or self: that “as Christ hath suffered for us in the flesh,” we should “arm ourselves likewise with the same mind :” “not rendering evil for evil, or railing for railing ; but contrariwise blessing ; knowing that *we are thereunto called*.” Paul, in his epistle to the Hebrews, says : “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.” These “better sacrifices” are indicated in the lives of all those who take pleasure in “love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Such, “having their hearts sprinkled from an evil conscience,” and their “bodies” purged from the defilements of selfishness, malice, and all uncharitableness, and made clean as if “washed with pure water,” being thus “crucified *with* Christ,” do not need to present themselves at the altar with blood of expiatory sacrifice. To such, “Christ has become the end of the law” by his good spirit which is in them. Christ Jesus is, therefore,

our Saviour by the power of his spirit within us, and not as an expiation or satisfaction for sin without, or out of, us. By his good spirit within us, we become dead to sin and alive to righteousness, being crucified *with* him. By his good spirit within us the world is crucified unto us, and we unto the world. We become instruments of salvation to our fellow men, as Christ Jesus, in an eminent sense, was, and is, the Saviour of the world. In the great work of redemption, he is our "Captain," our "Elder Brother," the "Chief among ten thousand, the one altogether lovely." There is nothing unlovely in him, and those who are like him have nothing unlovely in them. They take pleasure in being, instrumentally, the savers of their fellow men, as he took pleasure in opening up the Way of Salvation for all who are willing to walk therein. He was, and is, "The Way, the Truth, and the Life." The sufferings which were endured by the beasts that were offered up on Jewish altars as sacrifices for sin, were typical of those sufferings—those "better sacrifices"—which we must be willing, cheerfully, to bear or endure in our own bodies in the love of doing good, and in the love of overcoming evil with good. The blood of animals, and water, purified the Jews, at least from their outward uncleanness; the love of righteousness must cleanse us, if we would desire to be purified from defilement of spirit. As Christ Jesus was the Son of God, so, also, "as many as are led by the Spirit of God, they are the sons of God." "For," says Paul in his letter to the Romans, "ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with him*, that we may be also glorified together."

"But did not Christ come 'to give his life a ransom for many'?" True; but in the love of overcoming evil with good, we also will be willing "to lay down our lives for the brethren;" thus crucifying our own selfishness and malice, instead of injur-

ing or destroying our fellow-men—losing our own natural lives, as he lost his, that theirs may be saved: and that they too, through his example and ours, may, if willing, become quickened by the Spirit of God, and also have eternal life abiding in them. “Let your light so shine before men,” says Jesus, “that they may see your good works and glorify your Father which is in heaven.” Benevolence and love is life: selfishness and hate is death. “We know that we have passed from death unto life,” says the beloved John, “because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”

It may be said that the general drift of this argument is in favor of the doctrine of salvation through good works, but that the Scriptures plainly teach us that those who are saved are saved by the grace of God alone. Such Scripture, as the following, is quoted, “For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast.” Again, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” Much other Scripture could be quoted in which the doctrine of salvation by grace is well sustained. But what is grace? Any one looking into a large dictionary for the definition of the word “grace” will find that it has several, if not many, shades of meaning. The following are some of them, and doubtless the better ones, namely: “good-will; kindness; disposition to oblige another; the free, unmerited love and favor of God, the spring and source of all the benefits men receive from him; favorable influence of God; divine influence, or the influence of the Spirit, in renewing the heart and restraining from sin; mercy; pardon.” If these definitions are correct, it is evident that grace is a quality which can be exercised by man, the child, as well as by God, the Father, and in the expression, “by grace ye are saved,” we have simply the statement that by

the good-will and kindness of God toward us, and by the exercise of the same spirit, on our part, toward all our fellow men, we are saved. The English language abounds in words, and so many shades of meaning are frequently attached to the same word that the best signification is not always chosen : especially is this the case where the intent or idea of the speaker or author is not clearly perceived. Take the word "love," for instance ; a word in common use, and probably the best one in all the language—certainly so as used to describe the disposition of our Great Father and the manifestations of his Spirit—and yet how many, and almost opposite significations, are frequently given to this word. *God's* love is, doubtless, pure benevolence, or disinterested good will ; while the love which exists between human beings, and especially between the sexes, is defined to be a compound affection, consisting of esteem, benevolence, and animal desire. These three qualities, or forms of the passion harmoniously united in them, are doubtless well calculated to insure to human beings the greatest amount of rational happiness ; nor can either of these qualities be disregarded by man without loss or disadvantage. If *esteem only* be cultivated, the individual, although reverential, will be precise, formal, undemonstrative, and comparatively unsympathetic. This may be termed the polite or platonic form of love. If *benevolence only* is regarded as of any value, the man will be likely to neglect himself wholly, and in some respects unnecessarily, for the benefit of others ; appropriating to himself none of those enjoyments which are kindly intended for the benefit of all. Indifferent to every thing, except the desire to do good to others, personal advantage, comfort, or happiness, will be quite overlooked, if not entirely disregarded. Even cleanliness—by some considered next to godliness—will run the risk of being neglected, as one of the devices of the "evil-one ;" as tending to divert the thoughts too much to the consideration of one's-self. While love, as thus manifested must, we think, be considered divine, it nevertheless ought not, we believe, to be considered less so when associated with all that can give rational enjoyment either

to ourselves or others. If this earth of ours was intended to be a Garden of Eden, that is, a garden of pleasure or delight, surely the divine, and all that is rationally enjoyable in the human, ought to be, and eventually, we believe, will be in perfect harmony. As yet, however, the world is largely, if not mainly, influenced by the promptings of that other element of love, namely, *animal desire*. Manifested in this form simply, love sometimes, exhibits itself in a manner quite opposed to the spirit of benevolence or even of esteem. Impelled by the irrational promptings of this form of the passion or affection, lovers will sometimes disregard the counsel of wise and valued friends and relatives, and rush wildly on to disgrace and ruin, apparently reckless of consequences. The love of money is sometimes cherished to such an extent, that the claims of benevolence and esteem, seem quite neglected. Even love of country, a feeling worthy to be highly prized and cultivated, does not always result in calling forth the highest and best manifestations of this passion; for, while the citizen or soldier may regard his fellow-citizen, or fellow-soldier with feelings of kindness, or even of strong attachment, these feelings will sometimes be associated with those of indifference or even of resentment toward the people of another country. The love of a mother for her young children, or of irrational animals for their young, will at once call forth manifestations of the strongest affection for them, and, frequently, of bitter hate toward those who would capture them, or seek their destruction. Thus it will be seen that "love"—that charming word—has several, and quite distinct, shades of meaning. How important that we should try to understand, and extract from them, that which shall secure the happiness, and highest good of all!

To the suggestion that our religion is one wherein salvation is sought through the medium of good works, we reply, that we believe salvation is not, necessarily, the result either of doing good, or of overcoming evil with good. We do believe, however, that salvation is the invariable result of perseverance in *the love* of doing good, and in *the love* of overcoming evil with

good. Simply *doing* what is claimed to be, or supposed to be right, will not of itself, necessarily, save us. It is *the love* of righteousness that gives the best assurance of salvation. This alone will exalt the believer, in the kingdom of God and of his Christ. Says the Psalmist, "Thou *lovest* righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

VIII.

WHO SHALL BE SAVED ?

TO the question, "Will those, only, be saved, who take pleasure in doing good and in overcoming evil with good?" we reply, that we can have no definite knowledge respecting the future, either with regard to ourselves or others, for the reason that such knowledge would, necessarily, mar our happiness in some degree for the present. If we could know, by a knowledge of particulars, wherein our near future would be more enjoyable than the present hour, we should be dissatisfied with the present, and, on reaching the point of realization, would again be dissatisfied upon the further revelation of particulars of still greater enjoyments yet to come. If we could know, on the other hand, wherein the particular circumstances of any part of our future life were to be less enjoyable than those of the present, we should dread to meet them, and so our happiness for the present would, in that case also, be diminished. The knowledge of the exact particulars of what will occur to us, even for to-morrow, would in some degree be likely to diminish our happiness for to-day. It would therefore not be profitable for us to know by whom, or to what extent, salvation will, or may, be positively secured.

Who can tell how far the germ of a human life must be developed, before, in the Divine Economy, it is regarded as constituting an individual? Who can tell how far a soul must be purged of sin before it is, by the Divine Being, considered fit for immortality? What lack of goodness will result in destruction? What modicum of goodness will save from eternal death? These are questions we cannot answer. If we could know that indifferent efforts in the direction of goodness would with certainty, eventually save us, only such efforts would probably, as a rule, be made; and in many cases, especially among the unenlightened, total neglect, and the eventual destruction of souls might ensue. It is mainly on this account, we believe, that a knowledge of even the probable particulars that would be sufficient to save us is not clearly revealed.

Of one thing, we think, we may be assured, and that is, that blest charity or love, is calculated to secure to us a far greater amount of happiness than any thing else, either here or hereafter; and that it is the best basis on which to build our faith and hope. It is true, the apostle James appears to give prominence to good works where he says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." But we believe that both faith and works are brought into best exercise when inspired by disinterested love. Attempts have been made at different times by well disposed persons, taking certain interpretations of the Scriptures as their guide, to draw imaginary maps delineating human destiny. Some have represented the way of evil-doers as a broad road, terminating in a lake of fire and brimstone, in which lake untold torments shall by them be eternally endured; others have represented the way of evil-doers as ending in a place where the tortures of the mind shall chiefly characterize their sufferings—sufferings so great that the representation of the body burning in fire and brimstone can only adequately describe their terrible agony. Others, that the broad road of the wicked leads into a lake of perdition, in which by fire, or by some other means of destruction, both soul and body shall be annihilated. Others hold the belief

that, to all, death is but an eternal sleep. All agree that an earnest desire to imitate, as far as possible, the divine benevolence, secures the greatest amount of happiness in this world, and that it is the best foundation for hope of happiness in the world to come. Some believe in the doctrine of the final restitution of all things—that the work of redemption from all evil and error, will go on until man shall be restored to his original sinlessness; and that all men will, eventually, be saved. Each quotes, for authority, the scripture best suited to the belief he entertains, or in which he has been educated. One man will refer you to the scripture which says that “God hath created one vessel to honor and another to dishonor,” and argue from it, that God has predestinated eternal happiness, or life, to some, and eternal misery, or death, to others. Another will quote that “he that soweth to the flesh shall of the flesh reap corruption;” and will argue that such an one perishes, like any other perishable thing, and ceases to exist—and that only “he who soweth to the Spirit shall, of the Spirit, reap life everlasting.” The language, “where their worm dieth not, and the fire is not quenched,” is construed by one as sustaining the doctrine of endless torments for the wicked; by another that the destroying worm dieth not, but that it ever liveth to consume or destroy the wicked—that these words relate not to the continued existence of the wicked, but to the continued existence of the destroying worm, and the unquenched or unquenchable fire, which are ever kept alive for the very purpose of destroying or annihilating all that remains of the wicked—that therefore the destroying worm is called their worm, (i. e., the worm which destroys the wicked) because over the righteous it has no power. One man readily finds in the Scripture account of the rich man and Lazarus, the doctrine of eternal happiness for the good, and of eternal misery for the bad; whilst another regards it as a parable, which, not referring to the distant future, is given to describe the happiness of the one, and the wretchedness of the other, at the close of life, and especially at the time or in the hour and article of death. One man finds the doctrine

of universal salvation in the language, "As in Adam all die, even so in Christ shall all be made alive," whilst another finds his belief in the doctrine of future rewards and punishments strengthened by the words, "And these (the wicked or unrighteous) shall go away into everlasting punishment: but the righteous into life eternal." One man declares that "*life eternal*" will be the reward of the good, and that *eternal death* or annihilation will be the end of the bad: that the words everlasting punishment, mean everlasting banishment from life, and, of course, from its actual and possible enjoyments—that in fact, *death eternal* or annihilation, is the only exact correlative of *life eternal*.

Some, as we have said, believe that the wicked shall be destroyed, or suffer eternally in a lake of fire and brimstone; others, that the righteous shall not be destroyed, but that their work shall nevertheless be also subjected to the test of fire: and to sustain this point, quote from Paul's first letter to the Corinthians, to wit: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, (i. e., on the foundation Christ Jesus,) he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." One man quotes the Scripture which says, that "The Son of man came to give his life a ransom for many;" and, at least, infers that all are not included in what is called "the plan of salvation;" another quotes, that "For the suffering of death, Jesus was crowned with glory and honor; that he, by the grace of God, should taste death for every man;" and infers that all will be included, at least, finally, in the great salvation. One man believes or supposes that sinners may lose all sense or appreciation of goodness, and become reprobate; whilst another quotes, that "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

For the reasons we have given, we believe that the future, as to its particulars, has never been revealed to finite beings, and we

believe, never will be; and although in every true soul there is an unfaltering faith that right will eventually accomplish a perfect victory, and that certain agencies, under God, will be permitted to assist in gaining it, and that there is immortality, at least, for the righteous; yet the precise manner in which those agencies shall be employed, and the time when God's law of righteousness shall be perfectly fulfilled, or any other particulars relating to human destiny, we believe are not, and will not be foreknown by finite beings. We therefore regard all contentious controversy, on the subject of human destiny, as unwise and unprofitable. The apostle Paul, in his second letter to Timothy, says, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes." In his letter to Titus, he says: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain." And we believe that strife or contentious controversy on any subject, the proofs of which cannot, in our finite state, be made demonstrable, must necessarily be unprofitable. Wisdom would seem to suggest that we should be charitable in all things, and especially with regard to differences of opinion that may be entertained on questions that are not susceptible of demonstration or positive proof. On the subject of the progress and destiny of man, it is probable that the opinions of the believers in universal salvation, known as Restorationists, are as correct, or perhaps more nearly correct than any other; nevertheless, we regard their views, and all others that may be entertained on this subject, as, to a great extent, at least, necessarily theoretical or speculative. In considering the subject of God's purposes toward us, we believe it is well for us to compare our Great Father with our earthly parents: if they take pleasure in promoting our good, we may be assured he is the Infinite Goodness; if they are kind and forbearing, he is full of loving kindness and tender mercy; if they watched over us in our infancy and youth, and unfolded facts to our minds as we were

able to comprehend them, he will, eventually, as we are able to bear the increasing light, lead us into the way of all truth.

In the course of his ministry, Jesus replied to the interrogatories of his questioners by giving them, in some instances, indirect answers. On one occasion the Scribes and Pharisees brought unto him a woman who, according to the terms of the Mosaic law, was guilty of a capital offence, "Now Moses in the law," said her accusers, "commanded us, that such should be stoned: but what sayest thou? This they said tempting him, that they might have to accuse him." Knowing their craftiness, Jesus did not oppose, in that instance, the execution even of this severe mandate of the law; but, to effect his merciful purpose respecting the woman, simply said, "He that is without sin among you, let him cast the first stone at her."

On another occasion the Pharisees sent unto him representatives of their church, and also of the civil power, who sought to entangle him in his talk. "Master," said they, "we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not?" His answer then, though likewise indirect, defeated also the purpose of his questioners. Being shown a coin bearing the image and superscription of Cesar, he said: "Render unto Cesar the things which are Cesar's, and unto God the things that are God's."

At another time he was asked, "Lord, are there few that be saved?" Then, too, his answer was indirect. He did not say whether few, or many, or all, would be saved; but he did say, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." It is as though he had said, "Strive to enter in at the narrow or strait gate: for many, I say unto you, will seek to enter in, and because of ignorance, inexperience, weaknesses, and worldly hindrances, shall not be able." "Enter ye in," says Jesus, "at the strait gate: for wide is the gate, and broad is the way, that leadeth to de-

struction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life ; and few there be that find it."

The question of " Who shall be saved ? " belongs to that class of questions whose complete comprehension by man, would not, we believe, be profitable to him, at least in his earthly state. Whatever may be our theories or speculations concerning it, of one thing, however, we may be assured, and that is, that only the " narrow way " is free from peril. The " broad way " is, at least, a dangerous one. Let us all, therefore, divest ourselves, as far as possible, of every worldly weight or hindrance, and " strive to enter in at the strait gate."

IX.

THE HOLY TRINITY.

WE will now present what we believe to be the rational interpretation of the doctrine of the Holy Trinity—of the doctrine that there are three persons in one God, viz: the Father, Son, and Holy Spirit. The discussion of this subject has greatly disturbed, if not distracted, the Christian world for many centuries, and we introduce it here not with any desire for controversy, but because we think a right or intelligent understanding of it, and of the subjects of Mediation and Redemption with which it is generally regarded as inseparably connected, would tend to promote charity and harmony between all those who, in any way, profess to be governed by christian principles. We might perhaps, with profit, consider particularly, the trinity that subsists between things purely natural, such, for instance, as earth, air, and water, popularly known as the three great elements,

which elements are the chief constituents of the globe on which we live; or the fact that, if either of these elements were withdrawn, death would speedily visit every living thing, animate and inanimate; and that therefore only by the combination of the three is the unity, or the one globe, complete for all practical uses and purposes; and, that although these elements differ, perhaps in importance, they are nevertheless, to a great extent at least, inter-dependent; but without dwelling upon the subject of the importance and necessity to man of combination or unity among things purely natural, we shall proceed at once to give what we believe to be the rational interpretation of the doctrine that there are three persons in one God.

It is evident that man is constituted of three distinct principles or conditions, to wit: body, soul, and spirit; or in other words, of body, life, and intellect; and that, although these differ in dignity or importance, each is required in its proper place in order that the human being may be complete. Without the body, man could not be, at least, an earthly being; without life, both body and spirit would be dormant; and without intellect or intelligence, man would sink to the level of the brute. What the body lacks in dignity, as being lowest in the scale of human existence, it makes up in importance as the medium through which the soul and spirit are manifested: what the life or soul lacks of interest, in and by itself, or in connection with the body only, is supplied by the charms which the intellect affords: so that there is no schism in the body, the human being consisting of a trinity in unity—a harmonious three in one.

When we consider the Universe, of which it has been said that man is the epitome, it seems evident that a trinity of conditions is necessary to secure the happiness of, at least, finite beings, to wit: Matter, Life, and a Supreme Intelligence. Without matter or materiality man could not be an earthly being; without life all his faculties, as we have said, would be dormant; and without a Supreme Intelligence all would be chaos.

Still further, when we contemplate the Supreme Intelligence

alone, we feel assured that the Infinite Mind conducts his government, mainly, through a Trinity of Attributes, to wit: Infinite Knowledge, Infinite Power, and Infinite Love. It may seem presumptuous, and even impious, for a finite being, to attempt anything like a critical analysis of the attributes of Deity; but, having the testimony of the beloved disciple John, that "every one that loveth is born of God, and *knoweth* God," and feeling fully convinced that our Great Father delights in nothing more than in having us in closest fellowship with him, and that it is his joy to lavish upon us the rich treasures of wisdom and knowledge, as we are able to receive and use them profitably, we feel that even in this he has vouchsafed us the privilege of *knowing* him, and shall proceed, reverently we trust, to consider the Attributes of the Supreme Mind, as we believe they are related to each other.

In order that we may present our views on this subject with some degree of clearness, we will, for the sake of argument, suppose, what of course is impossible, that God could lack in either Infinite Knowledge, Infinite Power, or Infinite Love. Without Infinite Knowledge, it is evident that the power and love of God could not be intelligently exercised and dispensed; without Infinite Power the knowledge and love of God would be inefficient for purposes of universal control, and without Infinite Love, (we speak it reverently) even Infinite Knowledge and Infinite Power would be without practical value. Love is the all-inspiring principle, even of the Infinite God himself. It

"Warms in the sun; refreshes in the breeze;
Glows in the stars, and blossoms in the trees;
Lives through all life; extends through all extent;
Spreads undivided; operates unspent."

Indeed, we believe, if it were possible to take from God his darling attribute of Love—his love of conferring happiness upon intelligent beings, and his love of redeeming the unfortunate and fallen among them from all evil—that even the Supreme Being himself would, under such circumstances, find the care of his

Universal Realm uninteresting and unenjoyable; and that rather than live for the sake of knowledge and power only, He would consign the Universe to chaos, and himself to a state of everlasting forgetfulness.

In reading the Scriptures we find in them such expressions as, "God is light," and "God is love"—language which, at first sight, seems altogether too feeble and limited to properly describe him "whom the heaven and the heaven of heavens cannot contain;" yet, when we consider the great importance of light, as well to the world of matter as of mind, and the far greater importance and value of love to both, and that without love, as we have seen, all things else are of but little worth, we do not wonder that the beloved disciple, in describing the Divine Being, instead of saying, God is omnipotence, omniscience, omnipresence, and love, should simply say, "God is love;" thereby implying that all the other attributes of God are efficient for good, only as they are directed by love alone. Knowledge and power alone have in themselves no enduring attractions; but love is always attractive and inspiring: hence, as we have said, love is life; selfishness and hate is death. *Love is the I AM of God; the permanent principle; which "was in the beginning, is now, and ever shall be, world without end."* It is both root and branch, both cause and effect, Alpha and Omega, the beginning and the end, the first and the last. We believe we do not err in saying, that the description of the excellence of the Divine Wisdom, so beautifully set forth in the Proverbs of Solomon, is in reality a description of the excellence and attractiveness of the Divine Attribute of Love. In other words, we believe that Infinite Wisdom and Infinite Love are substantially one and the same. "The Lord possessed me," says Wisdom, "in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth: while as yet he had not made the

earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." "Whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

It will be observed that Divine Wisdom or Divine Love, is here represented under the figure of a person, and speaks of, and for itself, as existing with, and yet as being a distinct attribute of God. It is called, by many, the Holy Spirit, or the Third Person in the Holy Trinity.

Clearly, Jesus Christ of Nazareth, our Elder Brother, was a person. He is frequently denominated the Second Person in the Holy Trinity. God our father is adored by many as the First Person in the Holy Trinity. The apostle Paul, in his epistle to the Hebrews, speaking of Christ, represents him (Christ) as being the brightness of the Father's glory, and the express image of his person. We have therefore, at least, Paul's authority for speaking of God our Father as a person. We thus have the Trinity of trinities—the Holy Trinity; which the larger part of the Christian world devoutly worships and adores, though with an apprehension respecting it not often very definite. Spiritually considered, we can see no objection whatever to the cordial acceptance of the doctrine that there is one God in three persons; for although God is One—THE HOLY ONE—that inhabiteth eternity, and we can neither add to, nor diminish, any of his attributes; yet, as he delights in fellowship, it is not difficult, we think, to perceive how the Son and Holy Spirit were and are

united with him as equals, in all that constitutes true glory and pre-eminence. In our view the Holy Trinity consists of

God the Father, the Source of all things, whose vital attribute is love,

Jesus Christ the Son, Immanuel; or perfect love made manifest in the flesh,

The Holy Spirit, or The Divine Disposition, which is pure unselfish love.

These Three are One—one in the love of doing good, and in the love of overcoming evil with good.

“But,” it may be asked, “did not Christ Jesus confess that God was superior to him in knowledge, when speaking of certain things which were to come, he said, ‘But of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father?’ How then is he his equal? And further does he not admit his inferiority to God in greatness and power, where he says, ‘My Father is greater than I’?” True, but we have seen that both knowledge and power are of no practical and enduring value of or in themselves alone. We have seen that Divine or unselfish love is the only quality or principle which is vital, either in God or man. Knowledge and Physical Force or Power exist only in *quantity*, and in themselves are neither good nor bad; whereas love is a *principle or quality* which far transcends in excellence every other principle or quality, and may be as pure in man as it is in God himself. If then the love of Christ Jesus toward God and man, was, and is, as pure as the love of God toward Christ and the whole world, and we verily believe it was and is, it follows that Christ is the equal of God the Father in that which even in God himself is highest in excellence and pre-eminence. Equality in that which is highest and best, is certainly true equality.

We will endeavor to illustrate this point of our argument by reference to familiar things. It is well known that, as a rule, the horse has far greater bulk and physical strength than man; yet does any one concede that the horse, as a creature, is the equal

of man? Man's intelligence directs and controls the strength of the horse, and therefore man, though physically the weaker, is, practically, the stronger of the two. All the great mechanical powers or forces lie dormant until intelligence awakens them into activity. Which is, practically, the stronger, these inert powers or the intelligence which summons them to action? In spiritual things also, which is the more attractive and, practically, the more potent, love on the one hand, or knowledge and power on the other? It must be conceded that Divine love is the vital and all-prevailing principle. Indeed this principle so far transcends all others in potency that even where knowledge and physical strength are weak or limited in any individual, if love abide with him, he is mightier than those who, without it, are still able to remove mountains and to speak with the tongues of angels and of men. Worldly wisdom and prudence only are of but little value in comparison with the love even of a lisping babe. Said Jesus: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." To the learned and sophisticated Greeks, the doctrine that disinterested love could overcome all evil, was foolishness: and although this doctrine of disinterested good-will is taught in the writings of the Jews, and particularly in those of the Jewish prophets, even the Jews generally failed to recognize its real value. Instead of regarding the Divine Principle of love as the Rock of Ages, many of them, although well informed, regarded it with comparative indifference, and were offended when Christ and the Apostles declared that God had laid it in Zion *for a sure foundation*—a precious corner-stone. "The foolishness of God," says Paul, "is wiser than men; and the weakness of God is stronger than men." We hence conclude that, while intelligence is practically superior to physical power or force, love is practically far more attractive and potent than either or both; and that, ultimately, Divine love will obtain complete control.

To the doctrine of the Holy Trinity, as interpreted by us, the objection may be raised that, if it proves anything, it proves too much—that if the Father, Son and Holy Spirit are one chiefly in and through love, this oneness or unity may be extended so as to include all persons who dwell in love ; and that, therefore, in this view, God cannot properly be considered as one God in three persons only. We acknowledge the difficulty of attempting to reply to this objection in such a manner as to make ourselves clearly understood. Rather than present simply our own convictions on this subject, we prefer, for the most part, to use the words of him “who spake as never man spake,” and of those who were inspired by and through him, and hope, thus authorized and assisted, to come to a correct conclusion concerning it.

In the course of progress and development, it is worthy of note that, in every department of creation, one individual or specimen usually has pre-eminence. Among the fruits, for instance, there are some which are considered superior to all others of their kind, and among these there is usually a single specimen more highly prized than any other. Some of the fruits develop early, one specimen reaching perfection before the rest. Among animals there are those which are valued for their freedom from faults or imperfections, one of the number usually excelling all the others in this respect. Some are valued for their fleetness, one of them outstripping all his fellows. Among men, one individual is usually pre-eminent for his attainments in some branch of science, art or literature; another excels in husbandry, and another in the dreadful art of war. Indeed, in every sphere of life or action, there is usually one individual that leads or controls. So also in spiritual things we have seen that there is One who was and is pre-eminent—that the seed of the Spirit of God, sown in the hearts of men from the beginning, came to full perfection first in the person of Jesus Christ of Nazareth—that therefore, he was called the first, or only begotten, Son of God. We shall now endeavor to show that, although many others, since Christ’s advent, have been born of the Spirit, and are therefore

also the sons of God, he, in an eminent sense, is worthy to be called The Son of God, and to be glorified as the Second Person in the Adorable Trinity. And first we will say that the order in which the Holy Three are named, as the First, Second, and Third Persons in the Holy Trinity, does not, we believe, imply the existence of any substantial or essential inequality between them, but only indicates the periods or points of time in which their existence was respectively recognized or appreciated by man. At first, God was worshipped chiefly for his greatness and power; next, the grace or goodness of God was fully manifested among men in the person of Jesus Christ, who, by his forgiveness of his enemies, and his perfect love toward them and all mankind, in life and in death, prepared the way for the coming and welcome of the Holy Spirit or Heavenly Comforter.

Indeed, it seemed necessary that One should die, the just for the unjust, in order that the testimony, among men, of perfect love, might be complete; for without such a testimony, good men would have had no model of perfection to whom they could look for encouragement and hope in their longings after a better life; for although the Holy Spirit has always been earnestly at work in the hearts of men, and in Him we live, and move, and have our being, and to Him we must look for perfect regeneration; yet His operations are so gentle and unobtrusive, that unless One had first perfectly manifested Him in the flesh, even unto death, the full measure of the goodness and love of God toward all mankind would hardly have been clearly understood or appreciated by any. This is evident when we consider that, although more than eighteen hundred years have passed away since Christ was crucified, the power of his testimony, as an example, is even yet, generally, but imperfectly understood. Without such a testimony we may well imagine that darkness would still cover the earth, and gross darkness the people.

We have seen that, according to the Divine Economy, man is at first, in all things, necessarily, influenced through the medium

of his senses: not that the Spirit of God is ever lacking at any time, or any where, in His influence and power. It is the joy of our Great Father to plant, water, and give the abundant increase: but He is not willing to deprive any of His children of the happiness they also derive from planting and tilling in the garden of the Lord. In all His labor, as well in the spiritual, as in the world of natural things, He delights in the fellowship and loving co-operation of His children. For this reason He determined that even the redemption and salvation of man should be wrought through man—that as the first man was, necessarily, of the earth, earthy, and therefore ignorant, and knowing that through ignorance he would be constantly liable to the commission of errors or mistakes, into some or all of which he would be quite sure to fall; and that these, unless arrested, would ultimately lead to the loss or disadvantage of both soul and body; so the darkness of ignorance should be dispelled, all errors and damage be corrected and repaired, and all evil overcome by, and through, the testimony and example of the Second Man—through him whom the Father should sanctify and send into the world.

To the suggestion that, according to our doctrine, two or more persons could, in the beginning, have borne this perfect testimony, simultaneously, we reply: that, while we suppose that might have been possible, it would, nevertheless, we believe, have been inconsistent with the plan established in this regard by Divine Goodness for the happiness of man. We have seen that, according to this plan, one becomes a leader, and that others follow. The wisdom of this provision, as it relates to man, doubtless, lies mainly in the fact that, as a rule, discord is thereby prevented. Without a head or chief, any collection or body of men would be quite at a loss as to the proper regulation of its affairs, and fall into a state of confusion. As in the case of each individual, the head directs all the other members of the body, so, in every community, there is usually one that has a controlling influence. Where two or more persons undertake, especially

in worldly matters, to exercise power or influence simultaneously, a conflict between them not unfrequently ensues, and the community suffers.

We admit that this argument does not apply, in all its bearings, to the great work of man's redemption and salvation. There Divine love was, and is the all-inspiring principle, and no jealousies could have arisen, nor conflict have ensued, even if the sons, bearing the initial testimony of perfect love, had been many instead of the one, or only begotten, Son of God. Divine love is, in its very nature, the promoter of concord; and those who appreciate it fully live in perfect harmony with each other, and consider it a matter of entire unimportance whether they occupy the position of leaders or the led. Nevertheless the Divine plan, with respect to beginnings and leaderships, was applicable even there, but for a reason additional to, or different from, that by which all things else are regulated. We believe that the testimony of perfect love, and that under the severest trial, was first borne by one alone, not only that the Divine plan with respect to beginnings and leaderships might be carried out, and good order maintained, but also that the Divine Principle in man might be put to the severest possible test, and its excellence and vitality thoroughly proved and established. This principle in man could not, at first, have been completely tested except by the perfect testimony of one alone. If, for instance, two or more persons had, in the beginning, simultaneously borne this testimony, each by his sympathy, would have assisted in encouraging and supporting his fellow or fellows, and love would have had fellowship and sympathy to lean upon, and so its vitality and capabilities would not have been subjected to a thorough trial. That there might be nothing wanting to prove the vitality and power of the Divine Principle to overcome, in man, all temptation, and to impart strength to weakness under the most painful and discouraging circumstances, even while the man, Christ Jesus, was suffering the excruciating agonies of the cross, on which he was to give up his life, and after

all his earthly friends and adherents had deserted him, and the weakness of human nature was tried and tempted to the last degree, even God the Father himself appeared also, for a time, to hide his face from him. It was in this most trying hour that Jesus, conscious of his perfect innocence, and with unfaltering faith in God, but oppressed with the sense of his utter loneliness, cried out, "Eli, Eli, lama sabachthani?"—"My God, my God, why hast thou forsaken me?" Is it any marvel that even the centurion exclaimed, "Truly, this man was the Son of God"? The triumph of love was complete; the perfect testimony was finished.

Furthermore, if this perfect testimony had at first been borne, simultaneously, by two or more instead of one, their followers, i. e., those of limited experience, would doubtless have been greatly divided among themselves, one party selecting one as a spiritual chief or leader, and another party selecting another. Even with only one chief, Jesus of Nazareth, to whose single example of perfect blamelessness and harmlessness all could look with undivided attention, and the intent of whose example, as an example, it would seem even difficult to misunderstand, how frequent, and often fierce, and always sad, have been the distractions and divisions among many of those who have professed the Christian name. Even in the early years of the Christian Church, and while the testimonies of Jesus were still fresh in the memories of many witnesses, the disposition to follow different leaders was even then manifested. One said, I am of Paul; and another, I am of Apollos; another, I am of Cephas, and another, I am of Christ. The spirit of division was then, and is always, deeply to be deplored. Paul, in his first letter to the Corinthians, referring to it, says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Clearly, this unity was, is, and will be, best secured under the leadership

of only One. That One, as we have seen, is Jesus Christ, who is, as Paul declares, the brightness of the Father's glory, and the express image of his person.

In objection to our views concerning the testimonies of Jesus, it may be affirmed that the plan for the redemption and salvation of man was, as to the time, person; and all the particulars, pre-arranged and fore-determined: that indeed all things else were also fore-ordained, or pre-determined; and that, therefore Jesus, in all that he did and suffered, was simply passive—an instrument in the hand of God sent to perform a certain work. That God's purposes, for time and eternity, were decreed even to the minutest details, and that Jesus could not, in any respect, have resisted his will.

With respect to the future, as we have seen, all knowledge as to particulars is wisely withheld from us for the reason that such knowledge would cause us to be dissatisfied with the present, and necessarily constantly interfere, more or less, with our happiness. It is our Father's will, we believe, that we should rationally enjoy the moments as they pass, and prepare ourselves for the proper use and enjoyment of those that are to come. As therefore we cannot, without prejudice to our happiness, have any definite knowledge of what will transpire in the future, especially as to the particulars of it, it is obvious that none of God's plans for the future, as to the particulars of them, can, with profit to ourselves, be revealed to us. Whether, therefore, God has fore-ordained all the operations and events of the future, even to the minutest details, or whether his plans are general, and to be carried out through the guidance of an attending and forecasting providence, we believe is not given to us to know. Moreover, such knowledge, it seems to us, could not be unmistakably imparted to man except in a miraculous manner; and we have seen that miracles, at least as a rule, would interfere with his happiness as a free-agent. Furthermore, if such knowledge could be imparted to man without the interposition of a miracle, it would, as we have seen, be unprofitable to him, and beget in him a desire for fur-

ther revelations of the future which would be alike unprofitable. Nevertheless, we believe God's plans, especially with reference to intelligent beings, are general: and although the world of matter appears to be governed or regulated by fixed laws, the general operations of which, and the general effect thereof, we believe, are foreknown, and therefore foredetermined, yet, as to the world of mind, the particular acts which will, in the future, be performed by and through the free-agency of man, are not, we believe, foreknown in detail even by God himself.

We are aware that, in taking this last position, we shall be charged by some, with attempting to stand where angels fear to tread. It will be said that God is the Infinite One; and that, as such, he must, necessarily, foresee every event and thing that will transpire, and exist through all eternity. Doubtless this would be a necessity if he could not trust the influence and attractive power of his love to overcome evil and eventually redeem the world. If God's love were not eventually sufficient for all things, then indeed it would be important that, not only the world of matter, but also of mind, should be constructed so that every act, and event should occur according to the demands of a fixed and resistless decree. But, we believe that "death, life, angels, principalities, powers, things present, things to come, height, depth, and every other creature," will, eventually, yield a willing and perfect obedience to the attractive power of God's love. As love is the very life and soul of God, and therefore his most cherished attribute, we believe all his other attributes, although they also, are infinite in extent or power, are nevertheless unitedly and unceasingly engaged as willing ministers to it: and that he has placed certain limitations upon them in carrying out his beneficent purposes. As the Omnipotent Being, he is undoubtedly physically capable of exercising all those passions and dispositions which he has imparted to his creatures. The evangelist John, speaking of God as the Creator, says: "all things were made by him, and without him was not anything made that was made." He, therefore, who

created the lamb with its gentleness and harmlessness, also created the hyena with its fierceness and intractableness; and we can no more suppose that the former was ever fierce and cruel, than that the latter was ever docile and harmless. Clearly, each was created with its respective characteristics; and God, the Great Creator, as the Omnipotent One, must, himself, be physically capable of exercising the dispositions thus imparted. He could not have imparted those dispositions to them if he was, himself, physically incapable of exercising them. The happiness of our lives is, to a considerable extent, furnished by contrasts. Day is best enjoyed by contrast with night; the mountain with the valley; satisfaction with hunger; activity with rest; sunshine with shade; and even the irrational animals are more interesting to us in the contrasts exhibited by their differing dispositions and natures, than they would be if they were all of one temper and kind. Besides, their differing dispositions serve as useful lessons. By the fierceness and inferior utility of blood-thirsty animals, we are taught that damage and loss may be expected from the cultivation of a violent temper; while the superior utility of the docile animals, especially those of the ruminant class, teach us that the best results are to be expected only from the cultivation of a gentle and tractable disposition.

Our Great Father is, therefore, not only the Author of all good, but, as the All-wise and Omnipotent One, he was, and is, capable of originating all those dispositions and effects which we denominate evils. In other words, without Him, or without his permission, we can do nothing. Nevertheless, we believe all things are intended to, eventually, conform to the influence, and attractive power of his love: hence, as we have said, we believe, that, in carrying out his designs, he has placed even upon his other attributes certain limitations. For example, as the God of love, he cannot be cruel; as the God of truth, he cannot lie; as the God of order, he cannot be careless and neglectful; as the God of justice, he cannot fail to fulfill all his promises, whether

expressed through the instrumentality of his inspired agents, or implied by his acts; and if to preserve the free-agency of man intact, so that his likeness to him should in no sense be affected, God has placed limitations on his own fore-knowledge of minute details, and regulates the affairs of the Universe by an attending or accompanying providence as to the present, and a general forecast as to the future, he certainly has the right and the power so to do. To say he must foresee, and therefore determine beforehand every minute detail, is simply to declare that he has not the ability to do otherwise, and therefore, virtually, to deny his omnipotence. To the Holy One, undoubtedly, belongs the right and the power to choose whether to foreknow minute details, or not to foreknow them. The limitations being self-imposed, and placed for the purpose of giving the fullest scope to the workings of his love and man's free-agency, do not, necessarily, involve, on the part of God, any abandonment of power. Indeed, the fact of his choosing not to foreknow such details would of itself be to us convincing evidence of the attractive, and all-prevailing power of his love, and hence of the unnecessary of determining minute particulars beforehand. As the God of truth, as we have seen, he cannot lie; as the God of love, he cannot be cruel; and yet his power as the Omnipotent Being is, undoubtedly unlimited, having the power, as the Omnipotent One, to remove all limitations at will. We could not, as we have said, enjoy a present knowledge of what all the particular details of the future will be, and, as we are in the image of our Great Father, the presumption, we think, is reasonable that even he himself could not—that while the workings of the World of Matter according to fixed laws, intended to produce certain general results, do serve his purposes and those of his creatures best; he could not so enjoy the workings of the World of Mind. In the latter, the free and uncompelled progress of his offspring in all that is good, and in all that is calculated to promote their real happiness, unaffected by foreknowledge or predetermination on his part as to the minute details of the future, and the loving care of his attending

and forecasting providence, constitute, we believe, the chief enjoyment even of our Great Father himself. Briefly, we believe that in the world of matter the laws are fixed, and intended to work out certain general results, in order that intelligences may be able to rely implicitly upon them: but that in the World of Mind the particular details are not foreknown or fore-determined, in order that intelligences may have full scope for the exercise and enjoyment of their free-agency.

We will endeavor to elucidate this point of our argument by reference to man's experience; and this we believe we have a right to do: for as man, as we have seen, was created in the image of God, the presumption, we think, is reasonable that, whilst mutually enjoying each other, both God and man also enjoy their existence from, substantially, the same occurrences, circumstances, and sources, their enjoyment differing mainly, or only, in degree; man's being alloyed by imperfections, and necessarily limited or finite; whilst God's is pure and holy, and unlimited or infinite.

When, for example, any well conceived project is designed to be set on foot by a company of men, either for private or public benefit, or for both; say, for instance, the construction and operating of a great railway; the general facts which will transpire in connection therewith are usually foreknown and fore-determined even by man; while the minute details thereof are only conjectured. Estimates are made as to the time it will take to do the grading, to lay the rails, equip the road, and also as to the probable cost of the enterprise. It is foreseen, almost, if not positively, to a certainty, that the general benefits to be derived from the undertaking will be very great, and much that is definite concerning it, both as to time and place, is anticipated or fore-determined even by man; but how many accidents will take place, how many lives will be lost in constructing, equipping, or operating the road—indeed, all the minutiae that will transpire in connection therewith—are all matters of conjecture. It is not intended that the undertaking shall, in any respect, bring injury or damage to any, and yet, incidentally, loss and damage

are, eventually, sustained by some. Man's justification for setting the enterprise on foot, lies in the fact that what is foreseen or fore-determined by him, respecting it, is beneficent and large, whilst the casualties, which are all unforeseen, and, as far as possible, avoided, are generally, in comparison with the benefits eventually realized, exceedingly small.

As the projects of man are, for a time at least, so generally successful, so the purposes of God will, in the fullness of time, be invariably so. The difference between the foreknowledge and pre-determinations of man, the creature, and of God, the Creator, is as the finite in comparison with the Infinite. His "ways" are immeasurably "higher than our ways, and his thoughts than our thoughts;" and while he purposes no harm to us whatever in anything he does, it is nevertheless true that, incidentally, evils are experienced by some. These, from the fact that the works of nature must, necessarily, be on a large scale, because intended for the general good, cannot, without miraculous intervention, always be avoided. Thunder-storms, for instance, generally, if not always, occur at a season of the year when their visitations are of great value to the communities visited by them: such visits being, at times, quite indispensable to the preservation of life and health; and as they are generally, fearfully demonstrative, and, from their very nature, must necessarily be so, it is not at all marvelous that damage from them is, sometimes, incidentally experienced. But, who will say that agencies so potent for good are ever intended, in any case, to inflict harm? Not only does the goodness of God forbid the indulgence of such a thought, but the fantastic freaks of lightning themselves, in some of their movements, also forbid the idea that such movements are governed by anything else than the requirements of what we call natural laws. A little reflection, we think, will convince us that, without miraculous intervention, some casualties are almost, if not quite, unavoidable in the operations of the laws pertaining to the World of Matter. In the World of Mind, owing to the free-agency of man, without which, as we

have seen, he could not be in the image of God, and the fact of his ignorance and inexperience in the earlier years of his existence, without which he could not enjoy the happiness incident to progression, the tendency to interference with the beneficent workings of natural laws is far greater. Even in his maturer years, man frequently exercises his free-agency in such a manner as to give to the shades of life a deeper gloom than is required to make their contrast with its sunshine always agreeable: nevertheless, man's progress and development in the direction of the good and true, his general happiness, and God's promises in his behalf for the future, implied by his merciful providences in the past, all abundantly assure us not only of the wisdom and goodness of God, but they are an earnest that the influence of his Holy Spirit will continue to spread until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." It was with grateful remembrance of the mercies of God in the past, and confidence in his protecting providence for the future, that the patriarch Jacob blessed the sons of Joseph. Laying his hands on the heads of Ephraim and Manasseh, he said: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."

As, to be in the image of God, a free-agent, and to enjoy the happiness incident to progression, man was necessarily, though "not willingly made subject to vanity;" that is, subject to such errors and follies as are apt to accompany ignorance and inexperience, so, we believe, the plan or plans for his redemption from the evils into which he would be likely to fall, were carefully and lovingly laid. For ordinary physical ills adequate remedies were provided in the animal, vegetable, and mineral kingdoms, which remedies do good service also even where natural laws have been greatly disregarded. There is, probably, no stronger proof that man errs chiefly, if not entirely, from ignorance and inexperience, than the fact that so wonderful provision has been made to remedy his faults. If every improper thought or deed, on the

part of man, were called into exercise by a spirit of voluntary and inexcusable perverseness, then we might suppose a system of relentless penalties would have been established as the efficient or necessary means of preventing him from deviating from the strict line of obedience to inexorable laws. In all his wanderings from a right or proper course, the evidences, in nature, are overwhelming that man is chiefly, if not entirely, regarded by his Great Father as a child that needs correction, and not as an inexcusable criminal on whom condign punishment should be inflicted for having offended righteous laws.

For errors of the mind, or of the imagination, it was provided that, in addition to the constant, though unobtrusive, influence of God's Holy Spirit, men should, as the generations should pass away, have the advantage of the accumulated experience of their predecessors, and that, in the fullness of time, when prepared to receive him, God himself should be fully made known to man in the person of a perfect Divine Exemplar and Teacher who should be called Immanuel, through whom the redemption of man should, eventually, be made complete.

Now, as to the general plans or purposes of God, we believe that all this, and infinitely more than any finite being can comprehend or imagine, was foreknown and fore-determined by him: but, as we have said, and for the reasons given, we believe he has chosen not to foreknow, and therefore not to fore-determine, the minute details of what will transpire in all the future, especially as they will develop in the World of Mind.

According to the Father's plans we believe, as we have said, that the Christ of God was, in due time, fully revealed to man through Jesus Christ of Nazareth, he finding himself, in every respect, especially fitted to declare the Father's love. "God had, at sundry times, and in divers manners spoken, in time past, unto the fathers by the prophets;" but the time finally came when the wise and good of the earth looked for the early advent of that Great Deliverer, whose coming the prophets had predicted. This expectation was shared by the Jewish women

of that time; and she was considered highly favored, who should be the mother of the expected Lord. We do not propose to indulge in special laudations of the excellencies or virtues of Mary, the mother of Jesus; she, doubtless, was one of those Jewish women who ardently looked, and hoped, for the early coming of the Messiah; and among them all there was probably none more pure-minded, hopeful, and devoted than she. Maternal influence, including the antè-natal, has for ages been regarded, by the wise, as having a most important bearing upon the habits and character of offspring. So important indeed, was this influence considered by some of the ancients, that, under certain circumstances, women received the most marked consideration and attention, and of a kind that under other circumstances were seldom, if ever, accorded. It is worthy of note that, as a rule, the mothers of the great or good, have been remarked for their mental ability, or sterling good sense. Of the latter, the mother of Washington was a notable example; of the former, the mother of the first Napoleon. The account we have of Samuel the prophet, in Scripture history, impresses us with the conviction that his earnestness and devotional spirit were, in a great degree, inherited from his excellent mother.

The apostle Paul, evidently recognizes the power of maternal influence, where, in his second letter to Timothy, he says, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." The feeling or spirit of deference, which was manifested by John the Baptist toward Jesus, is, we believe, in great measure, to be accounted for by the deference which Elizabeth, his mother, had freely felt and exhibited toward Mary, her cousin, the mother of Jesus. The superior fitness of Mary to be the mother of the expected Messiah, must have been

clear and unmistakable, or her right to such an honor would not have been freely acknowledged by another, especially in view of the fact that, to be the mother of the Messiah, was, by a Jewish woman, esteemed to be a position calculated to secure, to the one so favored, the highest consideration and honor. The words of Mary are in proof that the Jewish women so regarded this relation, for in the expectation of occupying this exalted position, she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever."

The apostle Paul, in his epistle to the Hebrews, quoting from the Psalms concerning the mission of the Messiah, and of the fact of providential preparation for it, says: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

In the book of the prophet Isaiah it is written: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

While we believe, therefore, that, from the beginning of the world, the providences of God were especially directed to the preparing of the way for the coming of one in and through whom God could, eventually, make himself fully manifest to all man-

kind, and that he, through whom God was perfectly revealed, viz. : Jesus of Nazareth, was himself providentially fitted or prepared for the work set before him, we, nevertheless, as fully believe that all the testimonies of Jesus were entirely voluntary ; that their minute details were not foreseen, and that the ability of Jesus to resist the will of God was as complete as his compliance with it was willingly and cheerfully yielded.

If we be asked why it was that Jesus yielded a willing and cheerful compliance with the Father's will, when he knew that in so doing he would, at that time at least, be required to forego all thought of worldly profit and renown, nay, more, that he would meet with the fiercest opposition from very many among the intelligent and influential ; and, although the earnest advocate for the comfort and rights of the desolate and the oppressed, would be misunderstood and unappreciated by the masses generally, and that both the rich and the poor would eventually conspire against him and take his life ; we reply : that life was to him nothing, or valueless, except as he could enjoy it in the exercise of love toward all mankind, toward enemies as well as friends. So transcendently attractive to him was the exercise of this spirit that all things else dwindled into utter insignificance in comparison with it ; indeed, in his estimation, there was no enduring value in any thing except as it was, or ultimately would be, conformed to the uses and purposes of the Divine Spirit of love. We have said, in substance, that we believe God's chief delight consists in the love of imparting rational happiness to, and of enjoying it with, his offspring, and in the love of overcoming evil with good ; and that, if it were possible to take from God his darling attribute of love, that, rather than live for the sake of exercising knowledge and power only, He would consign the Universe to chaos, and himself to a state of everlasting forgetfulness. And so Jesus, being the brightness of the Father's glory and the express image of his person, found, we believe, life unendurable except as he could enjoy it in the same spirit. The temptations to which he was subjected, it is true, were very great.

Conscious of the possession of superior intellectual powers, of an ability to attract and sway the multitude, it is not marvelous that thoughts of personal advantage and aggrandizement obtruded themselves like an evil spirit into his mind. It is not marvelous that when hungered from long fasting, the unbidden suggestion should present itself that his personal influence and power were sufficient to secure to him, at any moment, a supply for all his wants; that, when further exalted with the feeling of conscious power and influence, he should conceive the thought of casting himself from a pinnacle of the temple and of expecting to descend safely therefrom into the midst of the multitude upheld by angel hands; that, when still further exalted, his thoughts, as it were, ascending to a height comparable in elevation to a mountain exceeding high, he should, in imagination, regard himself as the possible ruler over all the kingdoms of the world, governing indeed with wisdom, but surrounded with pomp and splendor, and swaying the sceptre of imperial power. It was but natural that the mind of the poor peasant of Judea should thus have been lifted up in the hope of the possible enjoyment of a position so strongly in contrast with his own. But all these temptations, great as they were, were nothing, in the enjoyments they promised, in comparison with the joy which he felt in the performance of his appropriate work, viz.: the preparing of the way for the redemption of man from the power of evil. For the accomplishment of this work he presented himself a willing sacrifice, holy, and acceptable. And it is the enjoyment of this spirit of their Elder Brother and Divine Leader which constitutes, we believe, the true basis of what is called The Comforting Doctrine of the Final Perseverance of the Saints. We believe that true lovers of Christ persevere in their steadfast adherence to him and his doctrines, not, as some suppose, because they imagine they have been individually or specifically predestinated thereto, but because Christ, the Son of God, is so lovely and attractive to them that they are not willing to forsake him. To them Christ is indeed "the Chief among ten thousand, the One altogether lovely."

Some professing Christians do, it is true, declare that they are saved from sin by the power of what they call Sovereign Grace; in which statement there is, at least, an intimation that their own volition or free-agency in the matter is but of little, if any, consequence; that God, as the Infinite Being and Sovereign Ruler of the Universe, had, from all eternity, determined to save them, and that, therefore, they are simply and only passive instruments in his hands—simply clay in the hands of the potter—that indeed all men are arbitrarily fashioned, some into vessels of honor, others into vessels of dishonor.

While we firmly believe that man's will is absolutely free, we, nevertheless, freely admit that Divine Grace is sovereign; that, as the heavens are higher than the earth, so the power of Divine Grace far transcends all other powers both in heaven and in earth; but it is, we believe, the power of attraction, and not of compulsion; of persuasion, and not of force. Its power is comparable to that which is exercised over the mother, and the family, by the prattling babe, which, by its very harmlessness, innocence, and winning ways, is the confessed monarch of the household. Its power is comparable to that through which the bride is the acknowledged mistress of the bridegroom, for although she rules him not by physical force or an imperious will—for in the former, at least, she is usually much the weaker of the two—she nevertheless secures allegiance through the power of those potent charms which generally command a willing submission. But we know that the babe does not always command the affections of the mother; sometimes the bride is forsaken by the bridegroom; and, alas! the influence of Divine Grace is oftentimes resisted. Over those whose hearts are readily susceptible of its influence, the conquests of Divine Grace are comparatively easy; but over many the victory is gained only by the most untiring watchfulness and patience. From the beginning of the world its "still, small voice," and the gracious words of those who have listened to its teachings, have been instructing man in the way he should go. From the former the instruction has been universal, but

adapted to man's differing needs and conditions: from the latter it has been widespread, influencing, to some extent, all nations. The apostle Paul, in his letter to the Romans, alludes to the universality of the Spirit's gracious teachings: quoting, doubtless, from the words of the Psalmist concerning them, he says: "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." The fact that men have, as yet, only to a limited extent profited thereby, is owing largely to the clashing of worldly interests, the din and turmoil of which have attracted their attention, while the breathings of the Spirit of Grace have been drowned in the general clamor, and, to a great extent, have been unheard or unheeded. Chiefly, when their minds have been providentially called away from worldly thoughts through crosses and afflictions, have men learned to listen and to value their gentle teachings. It is only by listening attentively to the low sweet accents of grace that constant peace of mind can be perfectly secured. As one who places his ear very closely to a musical box, finds, to his delight, the volume of its sounds, apparently, much increased, so he who gives an attentive ear to the sweet tones of Divine Grace, will find his soul enraptured with the swelling harmony, and quite forget the din and discord of the world. And we believe that men will, more and more, give to grace a listening ear, until, finally, the whole world shall gladly hear the charming sound.

" Grace! 'tis a charming sound!
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear."

But, returning to the consideration of the subject of the testimonies of Jesus, and of his relation to us as Immanuel, we may be told that, according to our theory, God, in Jesus Christ, was finally perfectly made known to man through the ministry of evil; that Jesus was crucified by evil-minded men, and that therefore evil was authorized or determined upon, by our Great

Father, that good might come. We reply that we do not believe God ever authorized or fore-determined evil that good might come. In order, as we have seen, that God might secure to man, His child, the greatest amount of happiness possible, He found it necessary to create him a free-agent, and a progressive being; and, of course, free from, at least, obvious miraculous aids or hinderances; that to give to man's progression the widest possible range or scope, as well as to avoid the miraculous in his behalf, it was necessary that his existence should commence with capacities, and conditions, so minute and obscure as to be beyond the reach of critical investigation by man, at least, in his present state, and to be regarded by man, therefore, as simply belonging to the category of undiscoverable natural things; it being evident that like the heavenly bodies which are beyond the reach of our present minute investigation, though many of them are clearly and distinctly visible, so the works of nature in general, although many of them are familiar to our sight and knowledge, are, to a great extent, also inscrutable. At least man's earliest years, as we have seen, are necessarily spent in ignorance and inexperience, in consequence of which, it was foreseen, he would be likely to commit many errors or mistakes; and it was to provide against the possible or probable evils which would be likely to result therefrom that the plan of redemption was conceived. As God, to make man, His child, free and happy, could not do otherwise than make him "subject to vanity," so with loving care He devised a plan to rescue him from the consequences of its possible or probable influence over him. As ignorance and inexperience were man's chief points of weakness, and, at first, all things being considered, unavoidable, so God designed that the power of his love should, eventually, be fully made known to man through the instrumentality of the very evils into which man's ignorance and inexperience would be likely to lead him. God does not do evil that good may come, but with fatherly care he provides ample remedies for evils which are likely to, and do, come; and, in time, he will secure to man complete redemp-

tion from every ill. It was through the ignorance of man that Christ Jesus was crucified, and it was through the agony and ignominious death of Christ that the Great Sufferer was enabled to display the fullness of the Divine forgiveness and love; and so ignorance, which was at first the occasion of man's fall, thus finally became an instrument in his redemption. This method, or process of recovery, appears not only in the moral and spiritual, but also in the natural world. It is well known that vegetable growth depends for its luxuriance mainly upon the nourishment derived from decayed and decaying vegetable and other matter; thus the death and dissolution of one thing tends to promote the life and vigor of another. Even the seed itself must pass through a process of dissolution before the vital germ, which it contains, can be quickened into action and development. Said Jesus, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Paul, in his first letter to the Corinthians, says: "Thou fool, that which thou sowest is not quickened, except it die." Thus it will be seen that what, at first sight, appears as a weakness or defect in the Divine Economy, is, in fact, that through whose instrumentality the power and perfections of God are finally fully displayed. And, although it is doubtless true, as Paul writes in his letter to the Romans, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" so that, in the performance of evil deeds, men were and are, in a certain sense, "without excuse," yet it is doubtless equally true that, all things being considered, men could never have come to a knowledge of the fullness of God's love through the lessons taught by the ordinary operations of the works of nature only. The perfection of God's love—the love of overcoming evil with good—could, as we have seen, have been clearly brought to light, and fully tested among men, only through the godlike sufferings and death, at the hands of mistaken and cruel men, at first of one alone.

“But,” it may be asked, “if Jesus had the power to refuse, and had refused, to perform the work for which he was especially fitted, could not another equally well fitted for its performance have taken his place, and by willing obedience have become Immanuel.” We reply that although Jesus, as a free-agent, had full power to abandon, at any time, his appropriate work, yet such abandonment was, in his case, morally impossible. It was impossible in the sense that it is impossible for a fond mother to abandon her darling child, or for an affectionate bridegroom to abandon his bride. Most mothers would sooner lose their own lives than take the lives of their children, and the bridegroom is doubtless exceptional who would not welcome death rather than submit to become the executioner of his bride. And so with Jesus, overflowing, as he was, with love to God and all mankind, it was morally impossible that to save his own natural life he could take the life of any human being, whether enemy or friend, or refuse to die in man’s behalf. Says Paul in his letter to the Romans: “For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” In the prime of manhood, “in all points tempted like as we are,” his whole nature, moral, mental, and physical, doubtless capable of the highest degree of rational earthly enjoyment, although knowing full well that his meek submission to death at the hands of his enemies was absolutely necessary, not only to his own everlasting peace, but especially so to bring life and immortality clearly to light among men, we, nevertheless do not marvel that the expectation of an agonizing death, and an early or hasty separation from all that might have been enjoyed by him on earth, filled the mind and heart of Jesus with the deepest anguish. His prayer in the Garden of Gethsemane was offered up in words expressive of the almost unutterable agony of a human heart clinging with human tenacity to its earthly life. Falling on the ground, he said: “Abba, Father, all things are possible unto thee; take away this cup from

me : nevertheless not what I will, but what thou wilt." Relying, with firm faith upon God, and the testimonies of the prophets, he said to one of his followers who had undertaken to defend him by the use of the sword, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" If Jesus, who, as we have seen, was especially fitted to lead in the great work of man's redemption, had, in his extremity, failed in it as a perfect Exemplar or Leader, we have no reason to believe that any other human being would have been successful in the attempt to carry forward and perfect such a work. Indeed abandonment of it, on his part, in the hour of his severest temptation and trial, would have indicated the inability of Divine love to survive, in man, the application of the severest tests, and so this, the mightiest influence in the Universe, would then have failed to accomplish for man the all-important work of bringing life and immortality to light through the person of a Mediator. The failure of Jesus to carry out his work would, doubtless, have discouraged all others, who might have been equally well fitted for it, from attempting its performance. But Divine Charity, or Love, never faileth; sooner or later it is sure to be successful. It was at first completely successful in one, and it has since been successful in many, and it will finally prevail over all. Whenever a human heart gladly receives it, its presence becomes so attractive that the possessor will never suffer it to depart. Hence failure on the part of Jesus to perform his great work was, as we have said, morally impossible; and we have no doubt of the final perseverance in righteousness, of, at least, all those followers of his who love him in sincerity and in truth.

If our premises, concerning the necessity of the mediation of one person in behalf of all mankind, are correct, and we think they will receive the approval of the truly enlightened conscience, it follows, that, as Jesus of Nazareth fulfilled, perfectly, all the requirements incident to the great mediatorial work, he is to us

the same as God himself. He is Immanuel, God with us, or God in his Spirit, fully manifest to us in our own human nature. Without such a Mediator the perfections of God could never, as we have seen, have been fully made known to man; and, therefore, Jesus is, to us, not only man, but also God; and being thus our Head or Leader, the equal of God in all that constitutes true glory and excellence, we therefore believe that he will eventually be honored by all men, as he now is by many, as the Second Person in the Adorable Trinity.

And thou, O Holy Spirit, Heavenly Dove! last mentioned among the Holy Three, but in all things both The First and The Last; Thou who didst move the lowly Jesus to wash his disciples' feet, in order that he might thus gently reprove their ambitious desire for worldly prominence, and give them an example of loving service, in the spirit of which he desired them, living or dying, constantly to walk: Thou who didst exalt, with thy influence and power, this same Jesus "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins," we confess to Thee how vain it were for human lips to attempt, fitly, to celebrate thy praise. Hungering and thirsting after righteousness, we would desire to be filled of thy fullness, which is exhaustless, and to be quickened by thy power.

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
Within these hearts of ours."

Instead, therefore, of contemplating God as a Solitary Unit, sitting upon the Throne of the Heavens in majesty unapproachable, we are glad to believe that, although he is the Infinite One, he is a Being of separate and distinct attributes, and that these are co-existent, co-eternal, and inter-dependent, all being bound together by the cords of the Divine, and therefore never-failing love; that these attributes are manifested to man through

God the Father, the Source of all things, Almighty;

God the Son, or God manifest in the flesh, All-merciful;

God the Holy Spirit, or the Spirit of Divine Charity, proceeding from the Father and the Son, All-prevailing.

And we believe that these *Three* are *One*, one in spirit, one in purpose.

The earliest Scripture record states that, "In the beginning God created the heaven and the earth. And God said, Let there be light, and God said, Let there be a firmament in the midst of the waters; Let the waters under the heaven be gathered together unto one place; And God said, Let the earth bring forth grass; And God said, Let the waters bring forth abundantly the moving creature that hath life. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so."

In all this work God would seem to have exercised mainly or only the power of Sovereign will. But when man, the crowning work of the Creator, was to be formed, all the attributes of God took counsel together, "and God said, Let *Us* make man in *Our* image, after *Our* likeness. It was then that the dearest affections of the Heavenly Father were brought into joyful exercise, *and man was born*. Man has been called the Microcosm—the epitome of the Universe; but we would say that man is the epitome of God and the Universe. Now as the representatives of God, on the earth, are male and female, it would not be irreverent, we think, to entertain the belief that God and the Universe rejoice in a like relation to each other; God the Spirit as the Great Father, and the vitalized Universe as the Great Mother of us all; that as woman was taken from the side of man, and became man's companion, so the Universe, vitalized by the Divine Spirit of love, came forth from the heart, and is the Great Companion, of God; and that as the Great Father, and the Great Mother, enjoy the companionship of each other, and of their offspring, that therefore their offspring should find their chief delight in loving and honoring them, and in promoting the happiness of each other. Nor do we think that belief in the Duality of God is at all inconsistent with a rational view of God

as a Holy Trinity. We have said that God delights in fellowship, and although he is doubtless in himself alone THE HIGH AND HOLY ONE of the Universe, we nevertheless believe he rejoices in companionship; that therefore he was and is, with the Universe a Great Duality, to man a Holy Trinity, and in all redeemed souls a Blessed Multiplicity. Says the beloved John, "Whosoever dwelleth in love dwelleth in God and God in him." Let us all ever pray that God may thus become, more and more, a Blessed Multiplicity.

With this slight digression, we will now proceed, without apology for dwelling upon them, with the further consideration of the subjects of the Holy Trinity, Mediation, and Redemption. We do so, even at the risk of being considered tedious, because we regard a right understanding of these subjects as of transcendent importance, and their consideration and reconsideration, therefore, profitable. Said Jesus to his disciples, "I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth."

The mission of Jesus was of a character so exalted, that even his disciples did, at first, but faintly, if at all, comprehend it. If they could have been profited by a full explanation of his position and purposes while he was with them in the flesh, we believe he would have spoken to them, substantially, as follows: "It is of great importance, my friends, that you listen to my teachings, and that you are strongly affected by my influence; but you do not understand the character of the great work to accomplish which I was sent into the world. You are expecting that I will set up a kingdom upon the earth, and so I will; but of its true character you have only the faintest conception. You expect that I will rule, to a certain extent, by the exercise of selfish and irresponsible power, after the manner of the princes of this world; and even now there is strife among you as to which shall be the

greatest in my kingdom. You declare your willingness to die with me rather than deny me; and you, doubtless, would attempt to defend me, by the use of the sword, at the imminent peril of your lives, if I should encourage you so to do: but my object is not to set up an earthly kingdom, but to establish in the earth the reign of Divine or Disinterested Love; and when you find that, instead of my opposing my enemies by harmful resistance, I meekly submit to arrest and trial, and discourage you from using carnal weapons of warfare in my behalf, you will attribute my conduct to weakness or incompetency, and as a confession that I have been overcome; and, being then, as you will suppose, powerless, you will all forsake me. You esteem me, it is true, as a great leader, whose principal object is to establish righteousness in the earth, but you suppose I will resist my enemies, as do other princes, by the use of the sword. I have taught you to live together in love and unity; to sell that ye have, and to place the proceeds thereof into a common purse to be used in almsgiving, and according as each of you may have need. I have intended that the contents of this depository of our brotherhood, should consist of the free-will offerings, only, of those who join us, and are friendly to us; but already I observe, with sorrow, the spirit of covetousness among you. There is one, in particular, among you, who imagines that cunning, or artifice, may be justifiably practised on our enemies to increase our gains. In his estimation the larger our treasure, the greater our power, and, as he has our money in his care or keeping, he will endeavor to secure advantage and distinction by exhibiting his ability to increase its sum. To him a favorable opportunity, in this direction, seems now to offer. He knows that the chief priests, generally, are determined, if possible, to have me put to death, and that they would reward with money, any one who would betray me, and aid them, directly or indirectly, in quietly securing my arrest. When I address the multitude, the common people hear me gladly; he knows that I am popular with them, and hence there will be no attempt to arrest me openly; but, with an ingenuity

sharpened by pride and avarice, he will, under cover of the night, when the multitude of my admirers are hushed in sleep, conduct my enemies to my retreat. He will do all this, not out of any feeling of animosity toward me—for he really respects my character, talent and influence—but to win applause for sagacity, and gratify his love of gain. Depending upon my popularity with the common people, my irreproachable life, the wisdom of my answers when my enemies prefer charges against me and seek to entangle me in my words, he expects that my arrest will be quickly followed by my release, and the practical result of the whole transaction be simply an increase of our treasure. Mistaken man! For the reasons I have just given, you will all be scattered, every man to his own, and will leave me alone; and the multitude, supposing me to be powerless, and seeing my indisposition to defend myself by violent means against the evil designs of my enemies, will denounce me as an impostor, and clamor loudly for my execution. The ecclesiastical, and the civil power, are both arrayed against me: the former because of my critical interpretation of the law and the prophets, and depreciation of mere formalities and human traditions; and the latter because of my popularity with the people, and my supposed intention to set up a rival government upon the earth. The ecclesiastical power hates me, and the Roman governor, perplexed by its malicious representations, will seek to exonerate himself from censure, and make a display of loyalty to his political superior, by placing me in its power. My betrayer, finding that I am to be put to death, filled with an agony of remorse at the unexpected result of his betrayal of me, will spurn the gain he so much coveted, and life to him will become unendurable; while the people, who will witness my execution, and clamor for it, smitten with self-reproach, will afterward turn with bitter sorrow and repentance from the dreadful scene. After my execution, the remembrance of my beneficent acts and blameless life, my meekness and submission when arraigned for trial before my enemies, and my forgiveness of them in the hour of death, will

touch the hearts of many, and thus the way will be prepared among men for the effective influence of the Holy Spirit or Heavenly Comforter.”

Jesus well knew that such a statement would have but little effect upon the inexperienced and unenlightened minds of his disciples. If he had thus addressed them, his words, owing to their ignorance of spiritual things at that time, would doubtless have done his disciples but little if any good, and his influence over them, which it was of the greatest importance for them and his cause, he should retain, might for the time being at least, have been lost or impaired. Whatever might have been the effect upon them of such an address, his death by the hands of his enemies was, nevertheless, we believe, inevitable. The bigoted malice of the ecclesiastical power, the jealousy of the civil power, and the inability of the masses to comprehend the sublime character of his mission, would doubtless still have operated against him and brought him to an untimely death; and he knew that death at the hands of his enemies, and the forgiving spirit with which he should meet it, were, in his case, as to the former, inevitable, and as to the latter, necessary, not only that the disinterested love of God to man might be fully displayed in him, but because this exalted manifestation of it was the only way in which the excellency of the Holy Spirit could at first be perfectly demonstrated. We repeat, that the Divine Principle of love, in the flesh, would not and could not have been thoroughly tested, and the proof of its power have been clearly made known to all mankind, except it had perfectly appeared, and been fully sustained under the severest trial, by the pure testimony, in life and in death, at first, of only one. For, as has been stated, if two or more persons had, in the beginning, simultaneously, borne this testimony, each, by his sympathy, would have assisted in encouraging and supporting his fellow or fellows, and love would thus have had fellowship and sympathy to lean upon, and so its vitality and capabilities would not have been subjected to a thorough trial.

Instead, therefore, of discouraging his disciples from following him by a detailed statement of what would probably transpire in connection with his death, he alluded to his expected early departure rather in general terms, such as, "Verily, verily, I say unto you, that one of you shall betray me." "Little children, (or, as yet, inexperienced ones,) yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." "I have yet many things to say unto you, but ye cannot bear them now."

It will be observed that Jesus addressed his disciples as little children; as those who were inexperienced, and who, therefore, had need of being taught; and, in this view of their situation, it would seem that he ought to have eluded his enemies, and remained with his disciples, and continued to instruct them in the way they should go, until they should be able to comprehend, in good degree, the sublime character of his mission. But, it should be borne in mind, he had taught them all of spiritual truth that could be imparted by words. He had said, "Blessed are the meek," "Blessed are the merciful," "Blessed are they which do hunger and thirst after righteousness," "Blessed are the peacemakers," "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." He could not have taught them anything better if he had remained with them all their earthly lives. These teachings, precious as they were, and full

of "spirit" and "life," were to his disciples, owing to their then limited experience in spiritual things, after all, only words. It was necessary that he, being the first to make them the burden of his testimony, should exemplify them not only in his life, but also in his death. Ignorance, superstition and selfishness, which sometimes oppose each other, were nevertheless sure to unite in deadly hostility to him; and O wonderful Providence, that the crucifixion of Jesus, which was the most dreadful deed of blindness and madness that had ever been committed by man, should, instrumentally, be the very act through which divine love was perfectly exemplified in the person and on the part of the victim or sufferer, life and immortality perfectly brought to light, the hearts of men softened, and redemption from all evil made possible to all mankind! How wonderful the Divine compensations! How overflowing the Divine compassion! Jesus indeed told the truth when he said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This was true, first, because, as has been said, the power of the Holy Spirit to overcome all enmity in man, could not, at first, have been perfectly exemplified in any other way than by meek submission on the part of Jesus to the cruel and ignominious death which awaited him; and, second, because, when once perfectly exemplified, it afforded a sure foundation on which the disciples of Jesus could, with unwavering confidence, and without fear of failure, build their faith and hope. The temperate enjoyment of transitory things ought not, we believe, to be neglected as unworthy of attention; but, on the contrary, should, we believe, be cultivated rather than neglected. Like the drops of water which compose the ocean, or the grains of sand that chiefly constitute its shore, the happiness of our lives is made up, mainly of little things: and it is, we believe, the will of our Great Father that we should fully, though temperately, enjoy, as far as possible, all things. Nevertheless, no transitory enjoyment, nor even all the sensuous pleasures of the world com-

bined, can, of themselves only, give to the mind and heart of man solid and enduring comfort. This, in perfection, can come only from the cultivation of the spirit of disinterested or unselfish love—the love of doing good, and the love of overcoming evil with good. Indeed, without the cultivation of this spirit, we shall fail to properly appreciate any enjoyment. With it, all things are rationally and truly enjoyed, and we are, besides, in the ark of safety; without it, we are afloat on the wild waves of uncertainty. With it, we are able to estimate all things at their true value; without it, we know not, rightly, what to prize. Hence this Spirit is called “the Comforter”—“the Spirit of truth”—and, if properly heeded, will, eventually, “guide us,” with certainty, “into all truth.”

As therefore, the Holy Spirit could not, at first, have been perfectly revealed to men except through the person of a Mediator, and as the Mediator between God and man was Christ Jesus of Nazareth, it follows, that Jesus was, and is, to man, the Christ, the Son of God; Immanuel, God with us, or God to us; and, as such, worthy to be glorified as the Second Person in the Adorable Trinity. And although we all, even of ourselves, ought to know and love what is right; and of ourselves, therefore, ought to aim to have “that mind in us, which was in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God;” and of ourselves should strive to be, in the perfection of our love, also the equals, as he is the equal, of our common God and Father; yet with hearts overflowing with gratitude to God for his loving kindness and tender mercy, and especially for that love which constrained him to give as an offering and an example, for the redemption and salvation of man, his well-beloved and only begotten Son, we declare our belief that, until his Son was so sent, the light of the knowledge of the glory of God could not, all things being considered, have been discerned and experienced in its fullness by the children of men.

It is true that the prophets and wise men of old, influenced by the Spirit of God, predicted that the time would come when the

true light would shine in all its glory. They firmly believed in God and in the coming of a Redeemer: and their faith was counted unto them for righteousness; and although they prophesied of things concerning which their faith was unwavering, still they evidently had no clear conception of the manner in which they should be fulfilled. John the Baptist was esteemed a great prophet; Jesus pronounced him to be one of the greatest, and yet Jesus declared that he who was least in the kingdom of heaven was greater than John. No one of the prophets, no, not even John the Baptist himself, could truly say of himself, *I am*, that is, I am the Christ. When Jesus came he truly said, *I am*: and it is only as men have the Spirit of Christ that they can with full assurance of faith declare, *We are*, that is, for time and for eternity, being the sons of God, *We are*. Without Christ our existence, even for another moment, is uncertain. Only he who is in Christ Jesus can truly, and in the fullest sense, declare, *I am*. Such an one can truly say, *I am*, because he is in fellowship with THE INFINITE AND ETERNAL I AM.

As an animal body can have no conscious life without a head, so the Church could have had no vital spiritual life without Christ, the Living Head. And it is as the Head of the Body, the Church, that Christ Jesus stands in the relation of Lord or God to us; and while it is true that the different parts of the body are to a great extent mutually dependent, still to the head belongs the right of dominion over all. Hence Paul, in his letter to the Colossians, declares, that "Christ is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." The head, therefore, has pre-eminence: nevertheless, although the body is not without the head, so the head is not without the body. Even God, the Almighty Head, whose body is the Universe, would, we believe, find existence undesirable, if not unendurable, if, by any possibility, the Universe could be irretrievably destroyed. As the head is not without the body, nor the body without the head,

so through the whole realm of Providence there is a certain interdependence between even God and created things. It is certain that *we* could not live, and enjoy existence, without God and his goodness; still we will not pursue this line of argument so far as to assert that *He* could not enjoy existence even though the particular globe on which we live, and all its inhabitants, were blotted out. The resources of God are infinite: and an occasional loss or impairment among any of his works would not diminish the Divine resources. They are Infinite. To God, our Father, our deepest sense of gratitude is, therefore, due, in that he not only loves us, but shows, through all the manifestations of his Providence, that he loves us tenderly, although not depending upon us, in particular, and possibly not at all, for his own enjoyment. Especially grateful should we be that he sent into the world One who, indeed, was, and is, entitled to be called "Wonderful, Counsellor;" and who as the Head of the Body, the Church, is to us all as "The Mighty God, The Everlasting Father, The Prince of Peace."

We, therefore, cordially subscribe to the doctrine that the Father, Son, and Holy Spirit, are to us as one God—a Holy Trinity. We gladly accept this doctrine, especially in view of the fact that through the intimate fellowship of the Son with the Father, which it affirms, we can ourselves, as members of his body in a spiritual sense, become one with the Father, and, as such, also his equals.

In accepting the exalted position of equality with the Father, our Elder Brother had no thought of attempting to rob God of any of his perfections, but accepted it that he might thoroughly exemplify the excellence and power of the Holy Spirit; and also, perfectly, serve mankind. Seeing and knowing, through his intimate fellowship with the Holy Spirit, that God our Father, out of the fullness of his love, is constantly serving us, he also took upon himself the part of loving service in our behalf; and thus, as a servant, or in the form of one, devoted himself to the work of man's redemption: and we believe it is our duty, and that we

should all consider it our happy privilege, to spend our lives, also, in like loving service. Especially should this feeling exercise those whose talents or gifts are great. Said Jesus to his disciples, "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant." This proposition was not an unreasonable one; for, even in worldly affairs, those services are generally best performed which are executed by such as have superior natural gifts. The very important work of serving, with the desire of benefitting, mankind, should therefore engage, if not engross, the earnest attention of the greatest minds. Even with respect to the work or labor of God himself, it is because he is supremely great, as well as good, that his services in behalf of his creatures, though self-imposed, are so promptly and efficiently performed: and, if we would be like him, we should never cease in our cordial efforts to benefit our fellow-men. We should, in our love to all mankind, endeavor to become the equals even of God himself. Think not that our Great Father will become jealous of such ambition: on the contrary, if we so aspire, he will give us his Fatherly aid as we mount higher and higher on the wings of faith and hope, and rejoice with us, with exceeding joy, even if we attain to the very Throne of the Heavenly Grace itself. Our Father's greatest desire is that he and all his children may be one; one in the spirit of disinterested love; one in the desire to impart rational happiness to all.

In a prayer offered up by Jesus in behalf of his disciples he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

It is evident, therefore, that although Christ is the Head of the Church, and, as such, has pre-eminence, we may, as members of his body, become his equals; he directing, loving, and serving us, and we following, loving and serving him.

The apostle Paul, in his first letter to the Corinthians, clearly and beautifully describes the mutual dependence and harmony of the different members of the body, comparing their relations to each other to those which subsist between Christ and the Church. He says: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble, are necessary: and those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism (or division) in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice

with it. Now ye are the body of Christ, and members in particular."

Let us therefore, above all things, strive to become one with the Father, and with his Son, Jesus Christ; and so illustrate their Spirit in our lives, that the Head and the whole body of the Church, may be able to rejoice together with fullness of joy.

We have thus, in connection with the discussion of the subject of the Holy Trinity and of other subjects, attempted to show that what we call miracles do not, necessarily, constitute any part of the Divine Economy, and that they would in fact, at least as a rule if not altogether, be inconsistent with it; that they would interfere, more or less, with man's free-agency, and thus disturb all his calculations based on the relations of cause and effect; and that God's providence is and ever will be sufficient for all things. Especially have we endeavored to show that all things will, eventually, yield willing and cheerful obedience to the influence and power of Divine or Disinterested love. Having, also, in the course of this discussion, endeavored to answer, to some extent, the questions, "Why are we?" and "Why are we as we are?" we shall now undertake, mainly and particularly, the consideration of the concluding question, viz.: "What are we to be?" with reference to which, in general terms, we have already expressed our belief. We have, for example, expressed our belief that the following words of the prophet Isaiah will in time be fulfilled, to wit: "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We have expressed the belief that men will, more and more, give to the sweet tones of Divine Grace, a listening ear, until finally the whole world shall gladly hear the charming sound; and that the prayer, "Thy will be done, in earth as it is in heaven," which for centuries has been offered up by lisping babes, and earnest men, and experienced age, shall in time be fully answered.

X.

WHAT ARE WE TO BE?

“**W**HAT are we to be?” Of all the questions which can engage the attention of the human mind, this, doubtless, is the most important. What are we to be on earth? What, when we have passed to “that undiscovered country, from whose bourn no traveler returns?” What are we to be in time? what in eternity?

As all knowledge relating to eternal things must be, we believe, necessarily vague and indefinite to finite beings, we shall of course confine ourselves chiefly to the consideration of the question, What are we to be on earth? In this, as in every other investigation, may the Spirit of truth guide, and, so far as our good is concerned, aid us to obtain the coveted light.

With respect to earthly things, the general response to the question, “What are we to be?” would doubtless be in words such as were used by King Solomon, the Preacher, viz.: “The thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun.”

It is doubtless true that so far as the general operations of natural laws are concerned, implicit reliance can be placed on their regular recurrence; that, with respect to them, it may be truly said, that “the thing that hath been, is that which shall be.” With respect to them, it is well for us indeed that “there is no new thing under the sun.” With what anxiety, for instance, would we regard even the sun itself, if, for the space of twenty-four hours only, instead of pursuing what seems to us its regular course, it should continue suspended in mid-heaven; or if for a like space of time the darkness of midnight should en-

shroud the earth. With what perplexity would we regard winter taking the place of summer; or autumn, that of spring. The ordinary or common processes of nature are generally repeated from generation to generation, and from age to age, and seldom exhibit any notable deviation from a regular course: they therefore constitute the bases on which we feel we can with confidence lay our plans for happiness here. It is, obviously, important to us, that with respect to them, there should be, essentially, nothing new under the sun. The superstructure of a building may be altered or repaired, not only without prejudice, but generally even with advantage to it, and without any damage whatever to the foundation; but the foundation cannot be altered or repaired without the risk of seriously affecting or destroying the superstructure. Our natural bodies, constituting as they do the foundations on which, or the earthly habitations in which, we live, must therefore continue to be essentially the same, but the superstructure, consisting chiefly of our intellectual and moral natures, can be, should be, and eventually, we believe, will be very greatly, if not completely, beautified and improved. With respect to natural or earthly things, therefore, and their general operations, we accept the prophecy of the Preacher, that "the thing that hath been, is that which shall be; and that which is done, is that which shall be done."

With respect to spiritual things, we gladly turn to those prophecies which predict for man, even in his earthly state, what may be termed a new life or a new condition. We read with delight the words of the prophet Micah herein before quoted, for example: "They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." With equal pleasure we quote again the words of the prophet Isaiah, —words which we believe should be figuratively, as well as, perhaps, literally taken, viz.: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little

child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' (or adder's) den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." With joy also, we read the words of the beloved John in the Apocalypse: "And I heard a great voice out of heaven, saying, Behold, *the tabernacle of God is with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

What are we to be ! Before we enter upon the general discussion of this question, we shall, as briefly as the importance of the subject will permit, consider first, what we ought to be, and what we ought not to be.

It will, doubtless, be readily admitted that we ought to be wise, and not foolish ; that we ought to be prudent, and not rash or violent: and yet if we are wise and prudent in a worldly sense only—seeking only worldly gain—we may fail of coming into the possession of the heavenly or true riches; and in the end be, practically, "wretched, and miserable, and poor, and blind, and naked." We ought therefore to be generous, and not covetous; except that we should "covet earnestly the best gifts," in order that we may be the better qualified to promote the good of our fellow-men. In his epistle to the Romans, Paul says: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." In his epistle to the Gala-

tians, he says : "Bear ye one another's burdens, and so fulfill the law of Christ." Jesus says : "All things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets." In his letter to the Romans, Paul says : "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." In his letter to the Galatians, he says : "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." And—greatest and best of all the commandments, whether contained in the law and the prophets, or elsewhere—Jesus says : "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy : but I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore perfect, even as your Father which is in heaven is perfect."

But, it may be said, that the prophecies to which we have just referred, relate not to the future condition of mankind on this earth, but to a state of things which the redeemed shall realize in another world—a world beyond that in which we live ; or, that if realized here, it will be after the earth is purified by fire, in which the wicked that are then upon it will be destroyed, and that thereby it will be fitted to become, and will be, the abode of the pure and holy who had lived upon it.

As a rule, living things upon the earth require for their health and happiness periodical cleansing or purification, and we admit the time may come when even the globe itself on which we live will need to be thoroughly purified. The constant increase of decayed and decaying matter upon it, incident to increase of population, may so interfere with the health of its inhabitants as to render it desirable, or even necessary, that, at least, its surface or crust should be thoroughly cleansed ; and as fire is one of the greatest, if not indeed the greatest of all purifiers, we think it

probable the purification of the earth will eventually be effected through the instrumentality of this powerful agent. Besides, its population is in numbers already very great, and will, we presume, at a time not very far distant, quite thickly occupy the whole of its habitable parts; and, as the earth itself does not increase in area, and probably could not without damage or inconvenience to its inhabitants, we think the supposition is reasonable that, on this account also, it will, in course of time, be incapable of sustaining comfortably the immense multitudes which will probably people it.

Now, for the reasons just given, we think it not unlikely that the earth will eventually be purified by fire, and that, coincidentally, the inhabitants then upon it will be suddenly removed to join those who have, and will have, gone before, to participate in the enjoyments of an ampler sphere—a larger mansion in the Father's house. Said Jesus: "In my Father's house are many mansions; * * * I go to prepare a place for you." The earth, if purified and renewed by fire, will probably become again the abode of intelligent beings; possibly of some who, before its renovation, had lived upon it. But we firmly believe that, as by culture, progress, and development, ordinary living things come to full perfection here, that ere long and preceding the general renovation of the earth by fire, if ever, man, the superior creature, will also, even here, continue to improve, mentally and morally, until, in goodness, he shall finally be perfect even as his Father, which is in heaven, is perfect; that in fact the race of man over the whole earth will eventually rejoice in the possession of the spirit of perfect or disinterested love. In the beginning "God saw every thing that he had made, and behold, it was very good." The end will abundantly vindicate the wisdom of his works and ways. In the end he will look upon redemption's finished work, and behold, he shall see again that all things are very good. He is Alpha and Omega, the beginning and the end.

In this belief that the human race will eventually become per-

fect in goodness, even here on earth, we find ourselves greatly strengthened, first, by the fact that Jesus, our Elder Brother, though tempted in all points like as we are, was nevertheless perfect in goodness; he was "full of grace and truth;" and, second, by the fact that many, since his day, have given full assurance that they have risen, even here, to the full stature of men in Christ Jesus. We believe their numbers will continue to increase, and that they will be greatly multiplied, until finally the whole world shall gladly acknowledge the sweet dominion of God's grace. We are further encouraged in this belief by Christ's own words. His prayer to God, our Father, was, "Thy kingdom come; thy will be done in earth, as it is in heaven." He compared this kingdom, for whose coming he prayed, to a grain of mustard seed, "which indeed," said he, "is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." He also compared it to leaven, saying: "The kingdom of heaven is like unto leaven which a woman hid in three measures of meal, till the whole was leavened." This language, and much other in the Scriptures of like import, fully justifies, we believe, the hope or expectation entertained by many that the will of God will eventually be done in earth, as it is in heaven.

But it may be objected that the words of the beloved John, in the Apocalypse, which we have quoted as part of our argument in support of this position, cannot, in one respect at least, refer to man's future condition in this world. It may be said that while we might possibly, or perhaps even hopefully, look forward to a time when, even here, God would wipe away all tears from our eyes, and when there should be no more sorrow nor crying, nor even any more pain, still, until the earth were entirely depopulated by fire, or by some other means, we could hardly expect the time to come when there should be no more death thereon. Surely that place in which "there shall be no more death," must be far removed from this world.

To this very plausible objection, we reply, that death, strictly speaking, is not natural decay, but unnatural or premature decay. Besides, one may be dead in one respect, or sense, and yet alive in other respects. The Scriptures speak of him who is dead *to* sin, as being alive to righteousness; and of him as being dead *in* trespasses and sins, who is governed only, or mainly, by his carnal appetites. The premature extinguishment of the light of the body, the eye, is death to the seeing; premature and confirmed deafness, is death to the hearing; the premature decay of the mental faculties, is death to the reasoning; that which absolutely prevents the accomplishment of a cherished purpose is death to the hopes by which it was animated; and every one who willfully, or heedlessly, violates God's law is for a time, at least, dead to holiness. When Adam, the first man, ate of the forbidden fruit, he became by that act, and during its performance, at least, dead to holiness. God forbade him to eat of the tree of the knowledge of good and evil, saying: "for in the day that thou eatest thereof, thou shalt surely die." He did eat thereof, and, in the eating, died to holiness. But God can raise the dead. Indeed, according to the Divine Economy, we have seen that a seed, at least, is not quickened, except it die. The seed of God's spirit in the soul, contains a vital germ, whose mighty power can quicken even those who are dead in trespasses and sins. By its power, we believe our first parents were saved from eternal death, and that myriads of dead souls, since their day, have been quickened by it, and enabled to walk in newness of life. Says Paul, in his letter to the Ephesians, "And you hath he quickened, who were dead in trespasses and sins." Says Jesus, "Whosoever liveth and believeth in me, shall never die."

That which prevents the full development of any living thing, is, to the extent of the prevention, death to it. The cutting down of a stalk of corn, while the seed upon it is still quite immature, is death to it and, of course, to its reproduction; but if it be allowed to develop fully, and to finally wither away, it

cannot be said to die, for the reason that it has made ample provision for the reproduction or multiplication of itself. While the plant was in course of development, its reproduction was in doubt, but now that it has developed to the full ripe ear, although the plant has seemed to die, its manifold reproduction is, at least, possible.

The language of the Scriptures concerning the Garden of Eden, the trees thereof, and the acts and situation of our first parents in connection therewith, is, we believe, allegorical. It will be observed that the description of the tree of the knowledge of good and evil is, that it was "good for food, and pleasant to the eyes;" "why then," it may be asked, "were our first parents forbidden to eat of its fruit?" We reply, that, in our belief, this tree represents *excess*. The other trees of the garden furnished an abundant supply of fruit, which was also good for food, and of which they might freely eat. To eat of more than they furnished, was to indulge in *excess*: excess diminished the vital forces of their natures, and, to the extent of the impairment, they died. Hence our first parents, in this act of disobedience, not only died to holiness of spirit, but depraved their earthly natures, and brought death to their bodies also. After they had fallen, their vitiated appetites and unholy passions became to them as a flaming sword turning every way, and opposing their access to the "tree of life."

Had Adam lived in strict accordance with the law of God, he doubtless would not have died, but in time would have slept his last sleep on earth, and been gathered home like corn full ripe, and would have left behind him the acts of a righteous and holy life, to germinate and develop as seeds, for the unalloyed happiness of his offspring. But he disobeyed, and so death, i. e., premature decay, came upon him and all mankind—for all, to some extent, have inherited his defects. The words of the warning were: "In the day that thou eatest thereof, thou shalt surely die." It is as though God had said, My son I have made thee in my own image, and thou art therefore as free to choose or re-

ject whatsoever thou wilt, as I am free to do mine own pleasure. Thou art, therefore, free to choose wisdom or folly, good or evil. If thou wilt choose good, and follow it, thou shalt continue on the earth until thy cup of happiness shall be full; and like a creature, which, after a day full of active enjoyment, sinks to sleep, and rises in the morning invigorated and refreshed, and ready for the enjoyment of another day, thou, in the fullness of thy well-spent years, shalt also sink to rest, and rise renewed, and ready for the full enjoyment of eternal day. Therefore indulge not in excess, for it is evil, touch not the forbidden fruit, for in the day that thou eatest thereof, thou shalt become a dying man, and dying thou shalt die. Thou shalt pass away before thy day on earth should close. Thy excess shall cause thee to become indolent and wanton, and the Garden of Pleasure, which I have put thee in to dress and keep, shall be neglected. Through thy neglect, thorns and thistles shall spring up, and choke both the goodly tree and herb, and thorns and thistles shall multiply so greatly, that, in order to get thy bread out of the ground, thou shalt be compelled to do it in the sweat of thy face. Besides, through thy indolence and neglect, and the subtle promptings of thy passions and desires, selfishness and hate shall spring up like thorns and thistles in thy heart, and the seed of my Spirit which I have planted within thee shall be choked. But, whether thou obeyest my law or not, I will not forget that thou art my son. If thou shouldst wander from me, and thy sufferings and penitence should prompt thee to return, I will have compassion on thee, and receive thee back with joy, for I am the Lord thy God, thy Creator, and thy Redeemer.

We have said that love is life, that selfishness and hate is death. Love is life because it seeks to benefit and not to injure, to save and not to destroy. "Love," says Paul, "worketh no ill to his neighbor." "We know," says the beloved John, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer

hath eternal life abiding in him." "Love" and "eternal life" may be regarded as convertible terms. They express cause and effect, love the cause of eternal life, eternal life the effect of love. We believe this Divine, or Disinterested Principle, will become stronger and stronger among men, and eventually prevail over all opposition; while selfishness and hate, which is death, will become weaker and weaker, until they shall finally be destroyed. Christ Jesus, the Great Captain of our salvation, overcame the power of death, and brought life and immortality to light; and we believe the spiritual warfare will go on until, as darkness takes its flight before the rising day, every vestige of selfishness and hate shall finally disappear. The Destroyer shall be destroyed, death shall die. Says Paul, in his first letter to the Corinthians, "The last enemy that shall be destroyed is death."

Now as evil *can* be banished from the world by the power of God's grace, we believe it eventually will be. We believe that God perfects his work, in time, wherever he commences it. Not one jot or one tittle of his purposes shall fail; all shall eventually be fulfilled. Divine love shall finally be victorious everywhere. God's will shall be done in earth as it is in heaven.

We believe, therefore, that the time will come when God shall not only wipe away all tears from our eyes, and there shall be no more sorrow, nor crying, nor any more pain, upon the earth, but when, even here, selfishness and hate being banished, there shall, in the best sense, be also no more death.

"But why was not man so organized in the beginning, that selfishness and hate could have had no influence over him? Admitting that he had the power to choose either good or evil, why was he not so constituted that he would naturally and undeviatingly incline to the good? Why, if selfishness is so fraught with evil, was man not created with sensibilities so refined and delicate that selfishness would have been regarded by him as odious and repulsive?"

We reply, that man is a composite being. He possesses a physical, an intellectual, and a moral nature; and it is just as

necessary, for the preservation and perpetuation of the race upon the earth, that these should be properly proportioned to each other in him, as that the ingredients which go to make up any desired compound, should be united in certain proportions to each other in it. It was in the beginning especially important that man's physical nature should be prominently considered, for this constituted the foundation or base which was to support the other parts of his being, and through which they were to be manifested. If the foundation had been constructed of fine or delicate materials, the entire human edifice might have endured but a little time. It was, therefore, necessary that the first man should be chiefly, or largely, of the earth, earthy. True, it was not at all necessary that he should be selfish, for there was, doubtless, abundant provision made upon the earth for the supply of all his wants. But as he was of the earth, earthy, and, as we have seen, at first necessarily ignorant and inexperienced, he easily fell into errors or mistakes, and these quickly grew into faults. The fault of selfishness soon became conspicuous, so much so that the very first-born of Adam and Eve was a murderer, not only in thought, but in deed. And with sorrow we confess that the spirit of Cain still continues in the earth. Even yet the question is, virtually, often asked, and sometimes with, at least, apparent ingenuousness, "Am I my brother's keeper?"

With the doubter, and the unbeliever, we agree that the fall of man exhibits an apparent weakness or defect in the Divine Economy. But they may be assured that there is neither weakness nor defect in any of God's plans. Before the work of creation was commenced, the plan of redemption was conceived, and we rejoice that the Lord, our God, is not only our Creator, but that he is also our Redeemer.

But, if it was necessary in the beginning to make man, the creature, "subject to vanity," why was he not so constituted that the continuance of selfishness and hate in the earth should, at the farthest, have been of short duration?

We reply, that, although the time may seem long to us, it

really will be of short duration. In comparison with the millions of ages that are passed, and of the millions that are to come, one day is almost as a thousand years, and a thousand years as one day: both, in comparison with eternity, are but "as a tale that is told." And, as in comparison with eternity, one day is as a thousand years, and a thousand years as one day, so, in comparison with the extent of the Universe, one rod is as a thousand miles, and a thousand miles as one rod: both are almost as nothing in comparison with the immense distances which intervene between many of the heavenly bodies, or in comparison even with the extent of the heavenly bodies themselves collectively considered—the great globe on which we live, with its circumference of twenty-five thousand miles, being itself exceedingly minute in comparison with the immensity of the universe of matter.

We are lost in wonder, love and praise, as we contemplate the amazing goodness and providence of that Being, who, although he is "the high and lofty One that inhabiteth eternity," and who holds the Universe in the hollow of his hand, nevertheless observes with pity even the sparrow's fall, and, with Fatherly care, numbers or protects even the very hairs of our head.

As a thousand years is but a brief space in comparison with eternity, so, doubtless, the time, during which man has occupied the earth, is also, in comparison with the eternal ages, very brief, and we marvel not that so little, but that so much has been accomplished for the good of man in so short a time. The fact that so much has been already done in his behalf, strengthens our faith that more will be also quickly accomplished. The prophecies of the beloved John conclude with the encouraging words—the last of the Scripture prophecy: "Surely I come quickly. Amen." And, with the beloved disciple, we most gladly respond, "Even so, come, Lord Jesus."

In another part of this discussion, we have shown, we think, to the satisfaction of contemplative minds, that, to be happy, and in the image of God, man could not have been other than

a free-agent, and a progressive being. A repetition in substance of what we have said upon this subject may not be amiss.

God is the Infinite and uncreated One. He delights in companionship. He could not have enjoyed the Universe as a Solitary Intelligence. It would seem impossible that he could have created other beings in all respects Infinite like himself, and impossible therefore that there could be more than one Infinite Being. Or, if God could have filled the Universe with such associates, they would not have enjoyed the society of each other, for the reason that each one would have been exactly like the others, and each all-sufficient in himself. Under such circumstances the Universe would have been a Great Monotony, and therefore uninteresting. God's companions, therefore, are his children, who, although not possessing infinite knowledge or power, are nevertheless created in his image. They are intended to resemble him in all respects, save that they are finite, and he is Infinite. They are, for instance, as free to do their own pleasure as he is free to do his. As men enjoy God, their offspring, and each other, so our Great Father enjoys his existence with and through his children. The rational enjoyment of existence is the principal object for which both God and man exist. Man could not have enjoyed existence except as a free-agent. Miracles, at least, as a rule, are, we believe, inconsistent with the Divine Economy: for, while they might, perhaps, have been made to contribute somewhat to man's convenience, they would have interfered with his free-agency, and, to the extent of the interference, would have diminished his happiness, and impaired his resemblance or likeness to his Creator. The plan of progress and development by imperceptible degrees of growth, or by what we call natural law, was therefore adopted as the one in which full scope could be given for the exercise, on the part of man, of unfettered freedom; and the one which, affording the largest and most agreeable variety of situations, circumstances and conditions, would secure to him more happiness than could have been derived from any other. Man's progress

and development, from moment to moment, are therefore, probably, beyond the reach of his (man's) discernment or discovery. Even the germ, or life principle of seed, has thus far baffled all the attempts of science to analyze, or satisfactorily explain it: so that if there is anything in the plan adopted for man's happiness, of a supernatural character, the most critical investigations of science have, thus far, failed to discover it. Apparently, God has not permitted anything whatever to interfere with man's perfect free-agency.

The plan of progress and development by imperceptible degrees of growth necessarily involves the beginnings of human existence in ignorance and inexperience, and, at first sight, this looks like a weakness or defect in the Divine Economy; but, in reality, through this its greatest strength is made manifest. It is through this apparent weakness that God discloses the fullness of the Divine perfections. If, in the beginning of the world, man had been so organized as to have been beyond the power of temptation, while, it is no doubt true, he could have known the love of God, still he could not have known it in all its fullness. As he would not have fallen, he would not have needed a Redeemer. It would have been seen that God loved the world, but it would not have been known, as it is and has been known, that God *so* loved the world as to be willing to endure in its behalf the very extreme of suffering and sacrifice. Men would have seen the manifest and manifold tokens of God's love, as they are exhibited in the works of nature, but they would have known but little, if anything, of the depth and height of the Divine benevolence. They would not have been commanded to overcome evil with good, for there would have been no evil to overcome. They would not have been commanded to love their enemies for they would have had none. God would have us know his love in all its length and breadth, and depth and height, and this fullness of knowledge man never could have had if, notwithstanding his ignorance and inexperience, he had not fallen into temptation.

“But,” it may be asked, “did not God, by this plan, ordain evil that good might come? Did he not adopt one extreme, in order that he might apply the opposite to correct it?” We repeat again, that to be happy and in the image of God, man could not have been created other than a free-agent, and a progressive being, and that these conditions necessarily subjected man to ignorance and inexperience in the earlier periods of his existence. That man was made subject to ignorance or vanity, “*not willingly*,” but because, to make him in God’s image, it was unavoidable; that, instead of subjecting him to the liability of being tempted in order that good might be brought out of evil after man had fallen into temptation, God over-ruled, for the good of man, what resulted from a plan, which plan being in the divine judgment necessary, and the best that could be devised for the happiness of man, was therefore, all things being considered, unavoidable. Indeed nothing could more completely demonstrate the fullness of God’s love toward man, than the fact that, rather than limit, in any respect, man’s opportunities for rational enjoyment, God subjected him to the liability of being tempted, and provided for him, in the event of his fall, not only a way of escape from evil, but made the fall itself, instrumentally, the means of disclosing to man the fullness of the Divine perfections. What was apparently, “sown in weakness,” we may be assured, will be “raised in power.” If any, affected, or judging, by the still prevailing evidences of human weakness in the world, are disposed to doubt, let such remember that we are in the hands of Infinite wisdom and Omnipotent love. “The foolishness of God,” says Paul, “is wiser than men, and the weakness of God is stronger than men.”

In order that man may be happy, he must, as we have seen, be a progressive being, and progress not supernaturally but naturally, or by imperceptible degrees of growth or advancement. This is true of all the constituents of his being, physical, intellectual, and moral. True his progress in any of these may at one time be more rapid than it is at another; but, in all its phases, his

progress must, from moment to moment, be without the aid of what we call the supernatural, and therefore, be beyond the reach of human detection or discernment: even the earliest dawning of his existence must be also undiscernible. An individual, particularly in his earlier years, develops slowly, in order that the freshness and joyousness of youth may, for the happiness of himself and others, be prolonged, and also that the foundations of his whole being may be firmly laid; but, as he approaches man's estate, his development becomes more rapid, and he then quickly attains to the fullness of his physical strength and stature. And, as is the progress and development of the individual from year to year, so, we believe, has been, and will be, the progress of the race of man, from age to age. The progress and development of a human being, and of the race of man, as a race, toward perfection, may be compared to the unfolding of a bud, which at first develops slowly, but expands rapidly as soon as it reveals the first bright glimpses of the opening flower. If man were constituted to be more progressive than he is, he would be unsatisfied with his enjoyments or attainments from day to day; if constituted to be less progressive, or, to be what we sometimes term, conservative, life might, in time, become uninteresting to him, and eventually be a dreary monotony. If man's history, during the ages past, were a record exhibiting little or no progress on the part of the race, we should feel disposed to regard our earthly future with feelings akin to hopelessness and despair. If, on the other hand, it were a record of useful enterprises hastily abandoned for others of a more plausible, but less practical, character; of comforts and improvements never enjoyed, because of a restless desire to abandon the old, and adopt or invent new ones, our earthly future would still have but few, if any, pleasant anticipations. The record of the past is full of encouragement for the future; nevertheless he fails to properly understand the true object of existence, who looks to the future only for happiness, and does not seek to improve, and rationally enjoy, the present hour.

Admitting that man, to be happy, must be a progressive being, the question may arise, "Has not his fall seriously retarded his advancement? and, if so, has it not seriously interfered with his happiness?" If a doubter could prove that, in the main, the fall had seriously retarded man's progress in what is good, there might be a shadow of excuse for his doubts. But, we believe, as God made the fall, instrumentally, the means of disclosing the fullness of God's love to man, so he made every thing connected with the fall, instrumentally, the means of man's advantageous progress, and development. It is possible, and we think probable, that man's material interests have, up to this time, been developed as much, or perhaps more, by his selfishness, than they would have been by his unselfishness; and, as to his moral interests, we believe more has been, and will be gained for him, by his redemption from the fall, than there has been, and will be, lost by him through the fall.

We have said that an individual, particularly in his earlier years, develops slowly; but, that as he approaches man's estate, his development becomes rapid, and that he then quickly attains to the fullness of his physical strength and stature; and, that as is the progress and development of the individual from year to year, so we believe, has been, and will be, the progress of the race of man from age to age. During all the ages past, and particularly until about the beginning of the present century, man appeared to progress slowly in most respects; so slowly indeed, that many despaired of ever seeing any considerable improvement or reformation in the world in any thing. The belief was commonly entertained by religious sects, and found its way among many of their confessions of faith, that God had a select few in the world, who, by his fore-ordination, and through much tribulation, should inherit the promises; but that all the rest of the world were hopelessly reprobate: and, there are persons even now who consider the world so given over to wickedness, that they are in constant expectation of its destruction by fire, in order, as they say, that the wicked and their evil influence may be des-

troyed; and some of them are laboring earnestly, hoping that, through their instrumentality, many souls will be enabled to escape from the general destruction which, they believe, impends.

But let all such desponding souls look up, for, behold, the redemption of man from evil, even in this world, draweth nigh. As a boy, approaching man's estate, lays aside his toys, so the maturing world is beginning to "put away its childish things." Let such desponding ones remember that "where sin abounds grace does much more abound"; that the darkest part of the night is that which just precedes the dawn; that "He who clothes the grass with beauty, which to-day is in the field, and to-morrow is cast into the oven," shall, in time, much more clothe the world with the beautiful robe of righteousness—a spotless robe, and one which can never be destroyed.

The American Aloe, or what is generally known as the Century Plant, is, in its progress and development, probably a better type of the progress of the race of man, and of man's expected perfection on the earth, than any other plant that could be mentioned. Indeed it would seem as though this plant had been given to man to teach him, by a striking example, the object of his own apparently slow advancement. While most other plants bloom from year to year, it seems wonderful that this should bloom but once, and that only after a course of years. For a decade, and sometimes for scores of years, this plant, armed at all points, as with spears, to repel the attacks of its enemies, appears to have but one, and that a selfish object, in view, viz: to increase in size and strength. Millions of human beings are born and pass away, and still no change is seen in the apparently selfish purpose of the plant. Its only object seems to be to enlarge its borders and increase its stores of fibre and fatness: when, lo! from the very heart, or centre of the plant, a spire is sent aloft, from whose summit is soon displayed a marvel of floral magnificence; and that which for a considerable part of a century appeared to be wrapped in self, now spends its energies to the admiration and delight of the wondering gaze of men.

The plants, generally, in their progress and development, are, however, also good types, we believe, of man's progress and expected perfection on the earth; a blade of corn, for example, from the period of its germination to its expansion into the well-developed spire and leaf, spends its time apparently in the interest of self alone. It appropriates, unhesitatingly, all the available means for its development that are within its reach; but, having attained to the fullness of its strength, it makes provision not only for the reproduction of itself, but provides also for the good of man; the ear appears, and soon develops to the full corn in the ear, and that which seemed so selfish in its first estate, now pours out its golden treasures in showers of blessing. And so the very selfishness of man will, ultimately, we believe, be converted into that which shall contribute toward his happiness and perfection, even here upon the earth.

XI.

SIGNS OF THE TIMES.

IN the early part of this discussion we said that "the *day* was manifestly *dawning*, and that the signs of the times would seem to indicate, that ere long the light of truth, as it was exemplified in the life and death of Jesus Christ, would break over the whole earth, and banish ignorance and selfishness, and all the evils which have arisen therefrom." Let us consider some of the tokens which seem to point to a day not far distant as the time for the realization of the hopes which these tokens inspire.

First, and foremost, we have the significant fact, that, particularly within the present century, the gospel of this same Jesus has been proclaimed to the people of every land; and

that not only the civilized and enlightened have been converted to it, but that many who had been living as brute beasts have been induced to change their course, and been enabled by its influence and power to walk in newness of life. It is true this gospel has been disseminated by laborers who have differed greatly in their methods of planting or sowing the seeds of Christian truth; and who have differed also in their modes of cultivation in the various fields of Christian labor—their differences sometimes culminating into open and bitter hostility toward each other—and yet, notwithstanding all such disadvantages and hindrances, this precious gospel is spreading more and more, and larger returns and better fruits are constantly being gathered into the garner of the Great Husbandman. Its influence upon the institutions of the world has, within the present century, been very marked. Serfdom and Slavery, those institutions of darkness, have almost disappeared before the gospel light, and they will doubtless soon be counted among the things of the past; and we believe this gospel will still further promote, and finally secure, perfect equality of rights to all men. It may now, with more truth than ever before, be said, that “uneasy lies the head that wears a crown.” The progress which has been made in the arts and sciences during the same period—especially in those which are useful in every-day life—has also been very great; and so wonderful, and even marvelous, are many of the inventions and improvements, which have been produced in this brief space, that we might almost suppose they had been called into existence by supernatural agency, if we had not the evidence of our senses and observations to the contrary. Familiar as we are with the movements and operations of the locomotive, the steam printing press, and the electric telegraph, we confess we seldom contemplate them without wonder and emotion. The locomotive moves as if propelled by the power of a mighty but unseen arm; the myriads of useful pages stamped and thrown off by the steam printing press, enlightening the minds of multitudes, seem like types of the leaves of the “tree of life,” which shall be given “for the heal-

ing of the nations;" and the electric telegraph, with its acute sensibilities, enabling men, though thousands of miles apart, to converse with each other as if standing face to face, we regard as a beautiful symbol of that Divine Intelligence whose presence is everywhere. Every improvement in science, art, literature, or morals, is a "voice in the wilderness" of human ignorance and error, crying, "Prepare ye the way of the Lord, make straight in the desert a highway for our God;" and the words of Scripture prophecy give us the comforting assurance that "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; that the glory of the Lord shall be revealed, and that all flesh shall see it together: for the mouth of the Lord hath spoken it."

This prophecy has, to a considerable extent, already had both a literal and a spiritual fulfillment upon the earth. In the making of modern highways, particularly railways, mountains or hills have been made low, valleys have been exalted, crooked or uneven places made straight or level, and rough places made plain. By the influence and power of Christ's gospel, many, who in their natural dispositions, and by education, were crooked, perverse, and rough, and even fierce and cruel, have become gentle, docile, benevolent, and forgiving: mountains and hills of human pride have been made low, and humility has been honored and exalted. Says Jesus, "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

"Wherefore seeing we are compassed about with so great a cloud of witnesses;" seeing that the past and present are so full of encouragement, and the future so hopeful, what ought we to be? Ought we not to be ready and willing "to put aside every weight, and especially the sin of selfishness which doth so easily beset us, and, running with patience the race that is set before us," to "press toward the mark for the prize of the high calling of God in Christ Jesus"? Firmly believing that "if any man be in Christ, he is a new creature," that with such "old things

are passed away, and all things are become new," ought we not as co-laborers with God, to gladly hasten the coming of that day, when, over the whole earth, the prophecy, "Behold I make all things new," shall be fulfilled?

"But," it may be asked, "if the former things are to pass away, and all things are to be made new upon the earth, through what agency or agencies shall so great a change be wrought? and in what important respect will the new order of things, or the things which are to be in the world, differ from the old, or that which has been?"

We confess we approach the further and more definite consideration of this, the most important branch of our subject, viz. : What are we to be? with much hesitation, if not with trepidation.

A radical and sudden change in the political or social condition of any people, has, in all the past, been generally effected through much confusion, suffering and blood; and he who proposes the sudden or early introduction of any important reform, must therefore expect to be strongly, if not fiercely, opposed by many well-meaning, but worldly-prudent persons. For reasons which have been explained, men, generally, are so organized as to be somewhat unprogressive, or what may be termed, conservative, in their natures. Many also dread the inconveniences and discomforts which sudden changes are apt to produce. They prefer, rather, "to bear the ills they have, than fly to something which they know not of." The proclaimers of new or radical doctrines have therefore been generally opposed, and some of them have been put to death. And yet the progressive element in society is not only important, but, indeed, quite indispensable, for without it, as we have seen, the world would become monotonous and uninteresting. It is true that reformers, themselves, in their zeal, sometimes make serious mistakes. They are frequently, if not generally, earnest and impulsive men, and their enthusiasm is quite apt to get the better of their judgment. Regarding, with much apprehension, the influence of the evils that are in the world, and perceiving, clearly, as they think, the causes

which have produced those evils, and the means by which they may be removed, they cannot understand why others should seem so apparently unconcerned about them; and being, themselves, in earnest, and desiring to awaken others from their real, or supposed, apathy, they not unfrequently indulge in strong, and seemingly extravagant, and unbecoming language, and sometimes in unwise measures. This provokes hostility on the part of many worldly-wise or worldly-prudent persons, and the career of the reformer is consequently, sometimes brought to a speedy close. Even Jesus of Nazareth, our blessed Exemplar—of whom it was said, even by worldly men, “Never man spake like this man”—even he sometimes spoke in language which, to his hearers, must have seemed extravagant and even absurd. With what wonder and astonishment he must have been regarded, when he uttered the startling words, “Ye must be born again,” or “Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.” What feelings of anger he must have aroused in those who prided themselves upon their rigid conformity to the requirements of the letter of the Jewish law, when he said, “Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater condemnation. Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.” “Ye blind guides, which strain out a gnat, and swallow a camel.” “Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” How strangely, to the worldly-prudent, must have sounded the words, “I am come to send

fire on the earth ; and what will I, if it be already kindled ? ” “ Suppose ye I am come to give peace on the earth ? I tell you, Nay, but rather division : for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.” How almost insane he must have appeared to the buyers and sellers in the temple at Jerusalem, when, overthrowing the tables of the money-changers, and the seats of them that sold doves, he said to them, “ It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves.” And yet this act was done, and these earnest and uncompromising words were uttered by him who was, and is, the “ Prince of Peace,” whose advent was hailed with the words, “ Glory to God in the highest, and on earth peace, good-will toward men.” These severe and earnest words were scourgings inflicted not in a vindictive, but in a loving spirit ; and were, and are, intended to arouse men from their forgetfulness, and apparent perverseness. Says Paul, in his epistle to the Hebrews, “ Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

A prominent American ecclesiastic, now deceased, once said that there was “ nothing more powerful than falsehood, except truth alone.” It may also, we believe, with truth be said, that, up to the present time, there is nothing which has divided man against his fellow-man, more than Christianity, except selfishness alone. But the difference between the two lies in this : that Christianity, while she incidentally disturbs the stagnant elements and institutions of society, does so to reform them, and because only through her earnest, active and benevolent spirit can the perfect happiness and unity of the race of man be eventually secured ; while selfishness, though also active and earnest, tends, in its very nature, to continued and increasing divisions, discord and death.

In view of the continued contest between good and evil for the mastery among men, the philanthropist must oppose, at once, present lesser evils which could be eradicated without seriously disturbing society, or else oppose them when they become so great as to threaten the disruption of all social order. His action, in either case, will be denounced by some. If he promptly oppose lesser evils, he will be charged with endeavoring to excite unnecessary alarm; if he defer action, and oppose the greater ones, he will be denounced as a restless agitator, and as an enemy to the peace of society. But, having unfaltering faith in God, and being encouraged by the revelations of all the past, he knows that, sooner or later, all evil must be extirpated; and, as a faithful sentinel on guard, jealous for the rights and happiness of his fellow-beings, he regards it not only a duty, but a pleasure to give them timely warning of the insidious approaches of destructive foes. If, therefore, in our desire for the good of mankind, we should, in any respect, propose what, at first sight, may seem impracticable or Utopian, we hope whatever error we may make in this regard, will be charged to our zeal, and not to any unworthy motive. We believe it is not an easy matter to thoroughly know one's-self, or to see ourselves as others see us, and shall, therefore, at all times, in all that we may say or do, be thankful, not only for the kind consideration of our friends, but also for the just criticisms of our opponents.

Returning to the question: "If the former things are to pass away, and all things are to be made new upon the earth, through what agency or agencies shall so great a change be wrought? and in what important respect will the new order of things, or the things which are to be in the world, differ from the old, or that which has been?" We reply: That all beneficent changes in society are wrought through the co-operation of man with God. It is true, the words of the prophecy represent God as saying: "Behold, *I* make all things new;" and, with this declaration, it would seem as if man might be entirely passive; and, nothing doubting, wait for God to fulfill his promise. And so man confidently

might, if the omnipotence of God were all that were required to regenerate or reform the world. But God has determined that we shall be his companions; and he has determined that we shall be so "not by compulsory might or power on his part, but by the attractive influence of his Holy Spirit" upon our hearts. He will indeed make all things new; but the work will all be done in and through his children. God would have us all enjoy our existence with him, and he will aid us most when we seek to know him, and cheerfully co-operate with him in all that he does in our behalf. Not that he is ever disposed to withhold any good from us, far from it, for his loving-kindness is abundantly displayed in all his works; but because we cannot enjoy his goodness, fully, except as we seek it, neither could he enjoy us, fully, except as we seek him. God did not make us to be mere automata; nor were we made to be only imitators of him; we were made to be like him, and in fellowship with him: and as he constantly delights in promoting and increasing our happiness, it should be our highest pleasure to love and glorify him, and to love and to promote the happiness of each other. Only in this way can God truly enjoy man, and men truly enjoy God and each other. The agencies, then, through which all things will be made new, are, and will be, both divine and human. God will gladly work in and for us, whenever and wherever he finds us gladly working with and for him and for each other. As we journey on through life let us all remember, therefore, that no substantial good for ourselves and others can be truly enjoyed except as we appreciate and seek it; and the appreciation and the seeking must, we believe, be mainly, if not entirely, voluntary, or uncompelled and free. May we all fully realize the weight of our responsibilities, and, as they press upon our convictions or judgments, may we gladly work with God, and do those things which shall be well-pleasing to him, and beneficial to each other and all mankind.

With respect to the interests and operations of society we believe the new will differ from the old, mainly in the fact that,

although there will still be the weak and the strong, the prominent and the obscure, there will nevertheless, in all things, be perfect equality of rights. There will be nothing whatever which will divide man against his fellow-man: there will be no monopolies, and no exclusive privileges: the popular motto, "equal and exact justice to all," will not only be honored in theory, but faithfully observed in practice; and selfishness will become, and appear, so odious, that even all individual, or private ownership of property, will be abolished. All property will, thenceforth, be held only in common or by the state: and, even between the states themselves, there will be perfect equality of rights and identity of interests; and their intercourse will be characterized by acts denoting mutual good-will.

We are aware that the proposition, or even suggestion, of the propriety of such a radical change in the organization of society is, of itself, startling; and that the attempt to put such a theory into immediate practice, would excite strong opposition on the part of many; as it would interfere with habits and usages which may be considered as constituting almost a part of our very natures: and we should stop right here, and now, and proceed no further with this discussion, were we not deeply convinced that such a change is eminently desirable, and that the time is near at hand when, for the peace and happiness of our country, and indeed of the whole world, it will become absolutely necessary. We shall now attempt to show why, at the present time, more than ever before, this change is desirable and necessary, and how, at least in our own country, it may or will be effected.

It is undoubtedly true that men ought never to have been divided against their fellow-men; that man ought always to have been his brother's keeper, and that man has never had any occasion whatever to be selfish. God, his Father, has always provided amply for all his wants. But, we have seen, that to be a free-agent, and in the image of God, man was, necessarily, "made subject to vanity," or, in other words, subject to ignorance and inexperience; and that he was therefore liable to the

commission of errors or mistakes. Errors, or mistakes, were committed by him, and their consequences have continued to affect, more or less injuriously, the happiness of the world, and now weigh heavily upon it; and it is from the burden of these unhappy consequences that the world needs, especially now, to be relieved. The necessity for such relief is becoming more and more pressing, for the reason that the augmentation of the population of the world from age to age, and especially during the past few centuries, has been so great that the strife for separate subsistence cannot be maintained much longer without the risk of inflicting serious injury upon society and the state. When the population on the earth numbered only a million of souls, there was ample room for the separate subsistence thereon of each and every human being; each could operate independently of his fellows without, necessarily, infringing upon the rights of any: and when, in a certain space of time, the population increased from one million of souls to two millions, there was still ample room; and when, in the course of centuries, it had reached even to two hundred millions, there was still room for separate subsistence; but when, in course of time, it ran up from two hundred millions to four hundred millions, and then from four hundred millions to eight hundred millions, and, in a brief space, from eight hundred millions to its present number, say about fourteen hundred millions, separate subsistence became more and more difficult, and this difficulty will continue to increase, with the increasing augmentation of the population until the sharpness of competition, and the pressure of conflicting interests, will become so great that, to preserve society and the state from anarchy and destruction, the establishment of a new social system, whose basis shall be perfect equality of rights, will become an absolute necessity. We have reason to believe that the number of souls born now each year upon the earth is greater than was the aggregate of the population of the world at any time during the first few centuries immediately succeeding the creation of the first human pair. Contemporaneous with the

rapidly augmenting increase of the population, particularly during the past century, wonderful improvements have been made in the useful arts, which, generally, greatly exceed in practical value those which were ever made before. During the past century also, our American Republic has been established, whose extent of area, firmness of basis, and liberality of principle, have no parallel in the history of the world: and it would seem very desirable that our manifold attainments in what is good, should at last be crowned by such an improvement in our social organization as would be in keeping with, and enable us to fully enjoy them. All over the civilized world, the Capital and Labor question is being earnestly and anxiously discussed. The legal right of man to hold his fellow-man as property has, to a great extent, been actually abolished, and the reasons for such abolition apply also, we believe, to the proposed abolition of the legal ownership of every other kind of property held by man in his individual or private capacity. Indeed we think it is beyond dispute that, if the claim to the latter had not first been set up, the claim to the former would never have been made. The legal right of individuals to hold their fellow-men as property, followed as a natural result of the legal right of individuals to hold property in houses, lands, and goods: therefore, if it was ever proper to abolish the former, it is also right, we believe, to abolish the latter. They are both evils of the same nature, differing only in their ability to inflict injury. The one was servitude in its extreme form, the other is servitude in a moderate form. The one is rapidly disappearing from the earth; and, we believe, the time is not far distant when the other, also, will quickly pass away. The last words of the Scripture prophecy are: "Surely I come quickly. Amen." This language, we believe, refers not only to the time, but also to the method of Christ's coming. He will not tarry: and, when he appears in power, the light of his Spirit, like the first bright rays of the sun in the early morn, will suddenly burst over the earth and flood it with the Divine glory and blessing. Servitude in all its forms, and every dark and sel-

fish work, will quickly disappear before the effulgent rays of the Sun of Righteousness.

XII.

THE "OLD" AND THE "NEW."

WE will now proceed, somewhat in detail, to point out some of the prominent evils which, we believe, are inseparable from those social systems in which individual or private ownership of property is allowed and secured by usage or law; and to describe the blessings which we believe would flow from the merging of all individual or private interests into one common interest. We shall, as we proceed, designate the former, or the systems which sustain individual or private ownership, as the "Old," and the latter, or the plan of community of property (which, we believe, will eventually supersede the former) as the "New." We shall generally allude to such persons as own large or considerable property under the "Old," as "Capital," and to those under it who own but little or no property, as "Labor."

Under the "Old," men are, to a large extent, compelled to disregard the rights and interests of their fellow-men. The employer, or capitalist, for instance, may be, and often is, inclined to be generous and humane toward those in his employ; but competition, and the contingencies to which he is generally liable in the prosecution of his business, require him to obtain their services or labor at the lowest possible cost. Among these contingencies may be mentioned depreciation in the market value of merchandise and credits; depreciation in the market value of land, farm products, machinery, buildings, or water-craft. With all these discouraging possibilities, and even probabilities, men-

cing him, is it wonderful that he should sometimes seem to act as if he had but little or no sympathy for his fellow-men? What strengthens the belief or supposition, on the part of "labor," that "capital" is harsh and unfeeling, is the fact that whilst the former is generally required to practice the strictest economy, the latter is generally able to obtain, at least, all the comforts of life.

Now, we affirm that the fault of all this inequality is not properly chargeable to any particular class. It is the fault or defect of the "Old," which we have inherited. It is not our fault that we have inherited it; but it will be our fault, and our great sorrow too, we believe, if we do not, at an early day, abolish it. It has been said, and we think truly, that "the safe and general antidote against sorrow is employment;" but employment cannot be properly divided or distributed under the "Old": only under the "New" can this be justly done. When society, or the state, makes itself responsible for the comfort and happiness of every man within it, and every man responsible for the discharge of certain reasonable duties to it, then an appropriate place will be found for every man, and every man will be found in his place. Until then, "equal and exact justice to all men" will be impossible.

In the early ages of the world the population was divided into tribes or families, each tribe or family being generally governed by a head-man or chief. Under this tribal or patriarchal system of society, there was, in a certain sense, a community of interests. The population being sparse, the members of a family or tribe found it desirable to band together for mutual aid and protection, and so, to a certain extent, their rights and interests were enjoyed in common, or were, at least, closely identical. As the population increased however, and family ties became broken, the patriarchal system of government in civil affairs was generally succeeded by the monarchical. The selfishness into which man had fallen, through ignorance and inexperience, was then, to a greater extent than ever before, distinctly exhib-

ited. Confusion of tongues ensued, and antagonism in matters of worldly interests increased, and they have continued ever since, and still continue to interrupt, more or less, freedom of intercourse between man and his fellow-man. The different forms or systems under which men array themselves against each other have been, we believe, caused mainly by this antagonism of worldly interests. The contentions of political parties; the contentions between different religious sects; between different congregations of the same sect, and between individuals of the same congregation, and the difficulties which arise in any matter, whether between individuals, systems, sects, states, or nations, all originate, we believe, mainly, in the system of separate, and therefore antagonistic, worldly interests. The love of individual or private ownership of property is the *root* of all evil. We know the apostle Paul says that "the love of *money* is the root of all evil." Now, by common consent, *money* is the representative under the "Old" of all kinds of property; but it is evident that, under the "New," no such representative would be needed. As there would be no private ownership of property, there would, of course, be no buying nor selling, and, of course, no necessity for money. To say, therefore, that "the love of money is the *root* of all evil," is simply to say, that "the love of owning any kind of property, by individual or private legal right, is the *root* of all evil." Can we wonder then that, under the "Old," men seldom, if ever, continue to harmonize perfectly in anything? As long as the relation of buyer and seller exists, the spirit of the buyer and the seller will manifest itself not only in the ordinary business of every-day life, but in the church, the state, and everywhere else.

In all the relations of life this spirit of antagonism, or division, will continue to be more or less displayed as long as the "Old" endures. In state elections, for instance, parties are, usually, nearly equally divided, the majority sometimes constituting less than one per cent. of the whole number of votes cast: showing that even in public affairs where men might be supposed to gen-

erally unite without fear of materially affecting private interests, that even there discord or disagreement generally prevails. Is it to be expected then that "Capital" and "Labor" can harmonize when other interests which, in some respects, would seem to be so nearly identical, are, nevertheless, so often at variance? We know it has been asserted that the interests of "Capital" and "Labor" are identical, and we admit that, to some extent, they are. They are identical so far as both are incidentally benefitted from the proceeds of the toil of "Labor" when "Capital" can afford to employ "Labor"; but further than this we fail to perceive in what respect they are so. With the legal right on the part of "Capital" to hire and discharge "Labor" at will, it would be hard to convince the latter that there is an unvarying identity of interests naturally subsisting between it and the former. The master has the legal right to "barter, whip and sell" the slave; but the slave has few or no legal rights which the master is bound to respect; and yet even the interests of master and slave are identical so far as both are sustained by the labor of the latter; but we apprehend they are not at all so in any other sense. The truth is, there can be no complete identity of interests anywhere except where there is complete mutual accountability, and there can be no complete mutual accountability under the "Old." "Capital" can seldom, if ever, as we have seen, afford to deal generously, or even liberally, with "Labor," for competition, and the risks incident to all kinds of business, are constantly increasing, and give the former quite enough to do to protect its own interests from loss. Besides, with the aid of labor-saving machinery, the use of human muscles is, to a considerable extent, being superseded: the markets, by the aid of such machinery, are usually quickly supplied with an overstock of products, and, as a consequence, "Labor" is subjected to interruption of employment—an interruption which has become so frequent that "Labor" is generally compelled to consume or exhaust while discharged, the little it is able to accumulate while employed. "Capital" cannot afford, as a rule,

to allow "Labor" anything more than merely the right to exist: therefore, in the very nature of the case, there is, and can be, only to a limited extent, an identity of interests subsisting between them. We have reason to believe that "Capital" sometimes, perhaps frequently, discharges "Labor" for the purpose of limiting production, because the money value of products is usually enhanced as their supply is lessened, and so the profits of "Capital," at least in certain cases, are actually enhanced by its withholding from "Labor" the principal, if not the only means of the latter's support. While it is true that, to some extent, "Labor" exercises a certain restraint or control over "Capital," the important fact remains that the former can seldom prosecute any industrial enterprise, freely and effectively, independently of the latter. In the main, "Capital" controls "Labor." No matter how much soever "Labor" may desire employment, either to sustain life or improve its condition, it must generally remain dormant until the interests of "Capital" awaken it into activity.

It is true, "Capital" is now generally forbidden the legal right to hold and control men as property, nevertheless, the fact remains that only to a limited extent has "Labor" the power, as yet, to control its own interests. The power to control "Labor" is still held almost exclusively by "Capital," which, while it can discharge "Labor" at will, is under no legal obligation to protect it from want. For this reason, or on this account, the freedmen or ex-slaves in our country are, in some instances, and for the time being, not much, if any, happier than when they were in bondage. Many of them are still, practically, the servants or slaves of "Capital." "Suppose ye," said Jesus, referring to certain Galileans who had suffered for certain offences, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jeru-

salem? I tell you, Nay: but except ye repent, ye shall all likewise perish." And, we would say, Suppose ye that those persons in our American Republic, who bought and sold their fellow-men, and whose attempt to establish a separate confederacy of states perished, think ye that they were sinners above all others that dwelt in the land? We tell you, Nay: but except we abolish the "Old," i. e., every form of servitude and oppression, we believe our Great American Republic will likewise perish. There was between freedom and slavery, in our country, an irrepressible conflict, simply because in their very natures freedom and slavery are antagonistic: and there is also between our present political and social systems an irreconcilable variance. Under the former, men are politically equal. The most prominent man has one vote, and no more; the most obscure man one vote, and no less. But while the men of our Republic thus enjoy perfect equality of political rights, they suffer greatly from inequality as to social rights. With us "Labor" has the power to elect whomsoever it will to occupy places of honor and emolument in the state, but as yet has little or no power to control its own private interests. It is potent in political affairs where it is as yet only indirectly interested, but quite impotent and powerless in social affairs where it is directly interested. There is an evident inconsistency here that needs correction. "Labor," in our Republic, should either have less political power, or full social power. If we assert the former, we do it with evident disregard of the principles of liberty and equality, which were generally cherished by our forefathers as constituting the very basis of our political system: if the latter, we believe the conclusion is unavoidable, that the "New" should supersede the "Old"; for only through the "New" can our social be made to harmonize with our political system. In other words, a system of equal political rights, and one of unequal social rights, cannot be made to permanently agree. Labor-saving machinery, increase of population, and corresponding increase of competition, will, of themselves, make the dissimilarity between our present political and social systems

greater and greater until one or the other must give way. The basis of our political system is democratic or republican, while that of our social system is, as yet, substantially, monarchical. The latter must be abolished, and the "New" established in its place, or the former, we believe, will decay, and monarchy will rise upon its ruins.

The social and political interests of a state or nation, may be compared to the several parts of a cord; the fibre of which the strands are composed, representing its social, and the strands themselves representing its political, interests. If the fibre or staple be closely united or twisted together, the strands will be firm and strong even though the staple differ much as to length or fineness; and, according to the firmness of the strands, will the strands *of themselves* unite, and form into a cord correspondingly firm. We may be assured that if the staple (i. e., the social interests of the people) be not closely united, or intertwined, the entire cord will be weak. God grant that in the experience of our Republic, the following words of prophecy may not be realized: "My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains." Some are in favor of government based upon Federal Sovereignty, others in favor of that based upon State Sovereignty, but we believe that no government will endure unless established on the foundation of Popular Sovereignty; or in other words, upon the foundation of Equality of Social Rights. No matter how grand and imposing the edifice of state may appear, this must be its chief corner-stone, or like the temple at Jerusalem, to whose magnificence the attention of Jesus was called by his disciples, "there shall not be left one stone of it upon another that shall not be thrown down." With due respect for the opinions concerning political affairs, which were entertained by our democratic forefathers, who believed that the maintenance of State Rights or State Sovereignty was necessary to check the evils which they supposed would or might arise from Comprehensive

or Centralized Power, we are of the belief that there is far less danger to be apprehended from the latter than from the former. The states, as such, under the "Old," have local interests to consult and serve, and are therefore likely to disagree, while the Central Government must, of necessity, be, to a great extent, interested in all alike. Nevertheless, we believe, every form of government will ultimately perish, which persistently refuses to establish and sustain Equality of Social Rights. We deem it, therefore, quite unnecessary to enter into a discussion, with the view of attempting to arrive at a determination of the question, as to whether our Federal Compact was made and entered into by and between the states as such, and subject to annulment by any of the contracting parties upon a real or supposed violation of the terms of the compact, or whether it was a covenant or agreement on the part of the people of the states acting collectively, and simply using state representation as a convenient medium through which to express their will. We believe that all governments, of whatever form, or however created, will pass away, that persistently refuse establishment upon the basis of the "New."

Every nation and government on the earth, our own not excepted, stands, as yet, upon the basis of the "Old;" and may be compared also to the great image which Nebuchadnezzar the king of Babylon saw in a dream. Our own nation and government, in particular, may, we believe, be aptly compared to that image. Our Federal Government may be likened to its head of gold; our state governments, to its breast and arms of silver, its lower parts and thighs of brass, and its legs of iron; and "Labor," or the laboring people under the "Old," may be compared to the feet of the image, which were part of iron and part of clay. In its political rights, "Labor" in our country is strong—comparable to the part of iron; but in its social rights it is, as yet, weak, or comparable to the part of clay. As the feet or base must sustain the whole body of that which has an upright or fixed position, so in the body politic a suitable element must

occupy or perform that part. "Labor" may be appropriately compared to the feet, for on it the whole structure of society must rest for support; and in all its rights, social as well as political, it must be made strong like iron, or, we believe, the whole body, "excellent though it be for brightness," will, like the great image, be "smitten and fall and be broken to pieces, and become like the chaff of the summer threshing-floors." *God's justice, truth, and love, constitute "the stone cut out without hands from the mountain" of his holiness. By this tried "stone" shall every human work be tested, and it shall break in pieces "whatsoever worketh abomination, or maketh a lie."*

It may be urged, however, that in our American Republic, at least, no real inequality of rights exists; that the avenues of honor and profit, both in public and private life, are open alike to all; that here we have no titled nobility, and that no one is prevented from rising politically or socially, whose merits entitle him to promotion; that we have yet an immense area of uncultivated territory; that the elements of wealth here are enormous, and scarcely need more than the mere touch of the magic wand of industry to convert them into values more precious far than gold; and that, at least, a fair chance for profit is offered to all who will wisely employ their time and talents.

While this, to a certain extent, is true, it is, nevertheless, also true, that the sharpness of competition is increasing; that the unavoidable variance between "Capital" and "Labor" is becoming more and more decided; and that, for the latter, competence under the "Old," as a rule, has become impossible.

In the early history of our country the people were generally engaged in agriculture, and, in their conditions, there was much similarity; besides, the number of the population was very small in comparison with what it is at present; and consequently those citizens who started together in the race of life, did so with the hope and expectation that all would or could attain to comfortable competence to sustain them in their declining years. This similarity of occupation and condition doubtless contributed

greatly toward the establishment and maintenance of the principle of political equality which our forefathers set up, and which, with thankfulness, we have received from them as a blessed inheritance.

But while a large percentage of the people could then attain to a position bordering on equality as to ownership of property, the situation now is greatly, if not entirely, changed. Then the population numbered about three millions of souls; now it numbers more than forty millions, being about thirteen or fourteen times as large as it was at that time. Then, as we have said, the people, generally, were engaged in agriculture, the most useful of all the occupations; now only about one-half of the population are so employed: then social situations and conditions were, in the main, quite similar; since then, they have become more and more unlike, and their increasing dissimilarity is startling, and even alarming. But few, if any individuals, then held legal ownership of property to the value of more than a million of dollars; now there are several persons here each of whom has legal right to scores of millions. It is true in a bad, as well as in a good, sense, that "whosoever hath to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." In this way, or according to the workings of this system of society, those who by inheritance, speculation or otherwise, became, years ago, legal owners of considerable means, have been enabled to accumulate more and more; and so rapidly has this tendency to increasing inequality of condition sprung up in our country, that a large part of all the property thereof is already in the hands of a small percentage of its population. It is said that three per centum of the population now have in legal possession, or ownership, two-thirds of all the property in our Republic; while ninety-seven per centum of the population have only the remaining one-third. The population is said to exceed forty millions of souls; or to consist of about eight millions of families averaging about five persons per family. All the property in our country is supposed to have a present

value, expressed in money, not exceeding much, if any, thirty-two thousand millions of dollars. This property, divided equally, would give, stated in money, about eight hundred dollars to each person, or about four thousand dollars to each family; but as two-thirds of the property is held by three per centum of the population, the said two-thirds, if divided equally between the said three per centum, would give about seventeen thousand five hundred dollars to each of the persons thereof, or about eighty-seven thousand dollars to each of the families thereof; while an equal division of the remaining one-third of the property, between the remaining ninety-seven per centum of the population, would give to each of the persons of the said ninety-seven per centum, about two hundred and seventy-five dollars, or to each of the families thereof about fourteen hundred dollars.

But, it may be said, the rich frequently become prodigal and reckless, and that, from these and other causes, "riches sometimes take to themselves wings and fly away;" and that some, who were once poor, have become rich.

While it is undoubtedly true that wealth sometimes changes hands, still the fact remains that only a few, comparatively, are ever wealthy, and that, as long as the "Old" continues, the number of the rich, as compared with that of the poor, is likely to become smaller and smaller, the few that are rich becoming richer, and the many, or the poor, as a rule, simply allowed the right to live, their lives in many instances being shortened by the hardships and discomforts to which they are frequently subjected. On the principle that "whosoever hath, to him shall be given," if the three per centum of the population of our country who now legally own about twenty-one thousand millions of dollars worth of its property, could, after meeting current expenses, realize an amount of profit therefrom equivalent to compound interest thereon at the rate of six per centum per annum, they would in twelve years be worth about forty-two thousand millions of dollars, and in twenty-four years, about eighty-four thousand

millions of dollars, a sum probably larger than all the property in the United States will be estimated to be worth at that time. Even if the number of the large property holders should increase in proportion to the increase in the development of wealth, (which is very unlikely) it is altogether probable that in a quarter of a century from now, seven-eighths of the entire property of the country would be in the legal ownership of less than one-eighth of the population. If the population should then number sixty millions of souls, it is probable that more than fifty millions of it would be in a state of dependence bordering on servitude to the remaining less than ten millions.

Still, we may be told that all this is fair, in view of the fact that the chances for advancement are open to all; that, while it may be true that only a few, comparatively, can obtain comfortable competence, and fewer still, great wealth, no one is prohibited from becoming wealthy; and that, in the struggle for riches or competence, some will succeed in securing one or the other.

We reply, that no system of society can be fair which makes the attainment of separate competence by all an impossibility; that even if some do by great energy, or favoring fortune, attain to separate competence, unless all have room and opportunity to do so, the system is unfair. Under the "Old," i. e., the present order of things, life is very much like a lottery, the many contributing to the scheme, and the few drawing the prizes; and while it is true that he who is poor, and invests in but one chance, may draw a large, or even the capital prize, those, nevertheless, who have the most means and invest in the greatest number of chances, have the most favorable prospect of winning. Now, lotteries, and indeed all games of chance, so far as they are manipulated for money, are considered by good men, generally, as immoral in principle, and injurious in their effects; and so objectionable are games of chance considered by some persons, even when played for diversion only, that such persons avoid them altogether. And shall a stupendous social scheme be per-

petuated, whose workings, in many respects, are so similar to those of games of chance?

It is true there is, as yet, in our country an immense area of unoccupied territory, but this very fact will continue to attract hither the overcrowded millions of other countries: and although our social system is objectionable, being, as yet, practically, like that of other lands, still our political system is far more inviting than is the generality of their political systems. This also will continue to attract multitudes to our shores. Besides, modern improvements, both in land and water transportation, are making immigration to and through our country comparatively easy. This Western hemisphere contains less than one-tenth of the population of the globe, and, on this account particularly, we may expect large accessions from every quarter. Our own country especially—the Garden of this Western World,—now that slavery is abolished, and manhood suffrage is firmly established within it, will doubtless continue to be regarded by millions as the best “asylum” in the world “for the oppressed of all nations.” As if following the apparent daily course of the sun in the heavens, population and civilization have for ages been steadily advancing from east to west, until at last they have completed the circuit of the world; and now from the western shores of our country the New World hails the Old with friendly greetings. Easily accessible now on the right and on the left, from the Great East and the Great West, immense multitudes will doubtless pour into our country from every land, and it would seem that here, if anywhere on the earth, the Great Problem of Humanity should be brought to a satisfactory solution. Shall we all, neglecting our golden opportunities, disregarding the lessons of the past, and ignoring the hopes of the future, go groping blindly on in the uneven, thorny, and rugged pathways of the “Old”?

The population of our country, as we have said, is in numbers about thirteen or fourteen times as large as it was about a century ago; and if it should continue to increase in the same propor-

tion, it would, at the end of a century from now, exceed five hundred millions of souls; but supposing it should not exceed two hundred and fifty millions, it would, even then, be in numbers about six times as large as it is at present, and would probably constitute about one-eighth or one-tenth of the population of the world at that time. When we consider that, with our country's population of only about forty millions, the pressure of competition among the many, and the strife for greater wealth among the few, are already causing much inconvenience and suffering to hundreds of thousands, if not to millions, of the population, we can easily imagine that any considerable increase of it would, under the "Old," make the situation, to the greater number of our people, not only oppressive, but indeed, "grievous to be borne." Under the "New," however, the situation of affairs would be greatly, if not entirely, changed. Under the "New," the industries of the country would no longer be subject to the interests and control of a few. The welfare and happiness of each and every person would determine the amount and kind of labor to be done by each. As a rule, able-bodied persons between certain ages would be required to perform a certain amount of useful work, and as all would be employed, except those exempted therefrom by the community, the task imposed on each person would be an easy one. Our Great Father has made ample provision for the well-being of all his offspring, and where there is any lack, it is because of man's interference with, or indifference to, the rights of his fellow-man. Experience would soon determine the number of hours of labor per day which would be required to produce the supplies requisite for the maintenance and enjoyment of all. At first an average of eight hours per day might be adopted, and if this, owing to the increase of labor-saving machinery and other causes, were found to produce a surplus unnecessarily large, the hours of labor could be reduced. New inventions in steam and other machinery which, under the "Old," sometimes seem to operate to the loss or disadvantage of many, from the fact that they supplant so much

muscular power—in many instances throwing scores or hundreds of persons out of employment—would, under the “New,” doubtless increase in number and be improved to perfectness, and would aid materially in relieving man from the evils caused by the so-called primal curse. Under the “New,” labor-saving machinery would invariably relieve the laborer; under the “Old” it sometimes, if not frequently, oppresses him. Some things which seem like a “curse,” or like curses, in the “Old,” would become blessings in the “New.” Under the “Old,” labor, though honored in theory, is dishonored in practice. As a rule, “the harder the labor, the less the pay.” Those who, by their labor, produce the most are, as a rule, paid the least, and those who produce the least are, as a rule, paid the most.

The argument, so commonly urged, that under the “New” all incentive to industry would be taken away, has in it but little, if any, force; for even now manual labor, at least, is almost invariably avoided by such as can, or hope, or imagine they can, live without it. There is undoubtedly an earnest desire on the part of most people to obtain wealth or competence, but, as a rule, they do not now expect to obtain either through the medium of manual labor. A hundred years ago, every poor industrious man here had a reasonable hope and expectation of attaining to a condition of competence through the labor of his hands, but, in these latter days, that hope is to a great extent abandoned, and competence now is often sought through dishonorable and dishonest practices. Popular education has been and is encouraged throughout the land, under the belief that the diffusion of knowledge among the masses would tend to better their condition, and strengthen the pillars of the state. Under the “New,” these results would undoubtedly follow; but under the “Old,” to educate the many is simply to aggravate their discontent. While “Labor” is ignorant it sustains its burdens with much apparent indifference. Conscious of its incompetency to intelligently and peacefully remove the ills which press it down, it, for the most part, uncomplainingly bears them; but when educa-

tion enlightens it, then those callings which promise the greatest amount of worldly honor and profit, are eagerly sought or undertaken by its ambitious multitudes, manual labor is neglected, and, as an almost inevitable result, thousands of the educated throng are, under the pressure of competition and opposition, overwhelmed with disappointments and discouragements, and finally sink into a state of despondency and despair.

It has been said that "a little learning is a dangerous thing." If by this it is meant that a little learning, acquired by laborers, is calculated to cause discontent among them, much learning, we believe, is calculated to increase their discontent under the "Old." Indeed, we believe that popular education will ere long become inimical to the further perpetuation of the "Old," and that it will serve as an efficient handmaid of Christianity in promoting the early introduction of the "New." We therefore regard the rapid spread of popular education with very great pleasure, and wish it God speed.

XIII.

MOTIVES TO ACTION UNDER THE "NEW."

"**B**UT," it may be asked, "if the individual could own no property whatever in his own private right—all property being held in common—what inducement would there be for any man to be industrious at all? Under the "Old," as you designate the past and present social order of things, almost any man can earn enough to purchase one or more chances in the Great Lottery of Life. Take away even the poor hope which these chances excite, and what have you left to stimulate man to action or exertion?"

We reply, that we believe the time will come, under the "New," when the Sun of Righteousness will shine over the earth in the fullness of his splendor, and that then no earth-born incentives to action will be needed. Man, the child, will then be in the perfect likeness of God, the Father; and as God's chief delight consists in promoting the happiness of all, man's chief delight will consist in serving God by promoting the happiness of his fellow-man. Then, in the best sense, will men "be the children of their Father which is in heaven," and they will enjoy labor for itself, but chiefly for the good which it confers upon all.

"Yes," it may be said, "we admit that if men ever become perfect on the earth, they will undoubtedly be prompted in all their acts by love to God and love to each other; but they are certainly not perfect as yet, and, until they become so, how are they to be stimulated to action or exertion if the ability to own property by individual or private right is made impossible by law."

We reply, that although men are, to a great extent, still prompted to action by the love of gain, we believe they seldom accumulate money with the mere miserly object of hoarding it; they accumulate it rather for the social power which, to some extent, it secures; for the educational and other advantages which they can obtain with it for themselves and their children; for the generous hospitality which it enables them to dispense; for the displays of elegance or splendor which it enables them to make; and, in general, for the happiness which, through it, they are enabled to impart to their families and friends. The lavish expenditures which are so often made by the wealthy, can be traced, we think, to no other feeling than to a desire on their part to excite the admiration, and win the applause of their fellow-men. If all men were compelled by law to live in hovels, and none were allowed to make any display of wealth, we imagine the strife for the acquisition of wealth would cease, or be very greatly diminished. It seems clearly evident that, where efforts are made to obtain more than a competency, such efforts

are prompted not merely by the love of money for its own sake, but because of the power and consideration which the possession of much of it does, or is supposed to secure. The struggle for more than a competency is prompted therefore, we believe, mainly by the love of praise or admiration, and the desire of promotion; and, until purely disinterested impulses take their place, it is partly through these ordinary qualities, or dispositions, that we would stimulate our fellow-men to action. Nor do we regard these ordinary, and apparently natural, dispositions, as, in themselves, necessarily mean or unworthy: manifestations of gratitude or delight, on the part of those whom we benefit or please, are always acceptable, not only because we enjoy the friendship of others, but because we take pleasure in their appreciation of what we regard as pleasant or profitable. Under the "Old," it is true, these qualities or dispositions are liable to great abuse. Under that system their full gratification involves, in the estimation of many, the possession of large or considerable worldly wealth, and hence the strife for wealth, and the objectionable means which are frequently employed to obtain it.

Under the "New," however, these passions or dispositions could, and, we believe, would, receive their fullest gratification unalloyed by any unworthy considerations. A system of exemptions, privileges and honors could be instituted, which, while it would constantly contribute toward the interests and enjoyment of society, would also, we believe, stimulate men not only to the performance of such acts or duties as would entitle them to special consideration, but actuate them also to the cheerful performance of the ordinary duties of life.

Under the "Old," only a few, comparatively, can ever be exempt from labor, until exertion therein is made impossible by extreme old age or premature debility, for the reason that only a few, comparatively, can ever own a competency. Even if the value of five thousand dollars were the prescribed limit, beyond which no individual could legally own property here, even with

a limit as small as that, about sixteen per centum of the population could own all the property in the United States at its present estimated value. If no sum beyond twenty thousand dollars were allowed to be owned by any individual here, about four per centum of the population could own all the property of the country; and so but few of the people, under the "Old," could ever be exempt from labor in any year of their lives, except, as we have said, premature debility, or extreme old age, might render the performance of it impossible.

But, under the "New," a rule could be established which would place the opportunity for exemption from labor at a given age, within the reach of all, and which would therefore stimulate all to the performance of prompt and faithful service. It could, for instance, be ordained that all persons, according to their health and strength, and under certain reasonable rules and regulations, who should in any manner be usefully employed between the ages of fifteen and sixty years, should thereafter be exempt from all labor and receive special attention and consideration: the names of all such persons, and also of those exempted prior to the age of sixty years, could be entered in a special register, and those so registered could be known as belonging to the Roll of Eminence. The names of all faithful and worthy persons dying prior to the age of sixty years, could, in honor to their memory, be entered in said register at death, unless, for special merit, it were done before. We suggest the age of sixty years as one not too late for the discontinuance of the obligation to be usefully employed, for the reason that, while under the selfishness and hardships of the "Old," men become prematurely infirm, under the "New," we believe the years of human life would, on the average, be greatly increased in number. We have no doubt that, under the latter, many persons would live beyond the age of one hundred years. Indeed, in a certain sense, there would, as we have seen, "be no more death," i. e., there would be no more premature decay among men caused by selfishness; for selfishness and hate, which are the principal causes of premature

decay, would be destroyed. The bloody conflicts of battle-fields are denominated war, and we justly regard them with horror. They bring almost unutterable anguish to thousands; and are frequently, if not generally, injurious to the morals of all those who are in any way concerned in them. But there is another war which, generally without tumult, is constantly multiplying its victims. We mean the continual strife or struggle for subsistence, competence, or wealth, which characterizes the "Old." Thousands, if not millions, are annually, in this, which has been aptly termed, the "battle of life," brought to premature graves; and, we believe, this comparatively noiseless, though frightfully destructive, conflict will never cease as long as the "Old" endures.

Under the rule for General Exemption from labor at a given age—say sixty years—many, if not most persons, would be obliged to spend only about one-half their lives employed; and exemption from labor for about the other one-half, with special consideration or honor extended, as a rule, to those beyond that age, would seem to be all that were needed to stimulate humanity to the cheerful performance of every duty. By this rule, the whole of life would have its type in the experience of each day, about one-half of which we generally spend in action and about the other one-half in rest. It should be borne in mind, also, that labor under the "New" would be a very different thing from what it is under the "Old." As a rule it is now honored in theory only; then it would be honored in practice also. Wealthy persons, whether usefully employed or not, are now usually regarded with much apparent consideration or respect. Under the "New" all persons capable of performing labor, and not exempted therefrom, who should attempt to avoid being usefully employed, would lower themselves in the estimation of their fellow-men. The necessity of getting a living by the labor of one's hands is considered a misfortune by many now: to avoid useful labor then, without being exempted, would bring upon any one, so avoiding it, certain disgrace. Besides, the various occupations would be suitably distributed; and, aided by steam and

other machinery, and willing hearts and hands, all labor could, and would, be light. "Come unto me," says Jesus, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When men become so far advanced in righteousness as to abolish the "Old," and cheerfully accept and establish the "New," then, in every sense, will these comforting words of Jesus receive their fullest appreciation and realization. Then the "yoke" will indeed be easy, and every burden will be light.

Upon the establishment of the "New," the names of all persons of good report, of sixty years of age and upward, could be registered at once upon the Roll of Eminence: the fitness of parties to be thus registered could be decided upon by a vote of the community, or by persons selected by the community for that purpose. The names of unworthy persons of sixty years of age and upward, could be allowed a place upon said Roll when, in the estimation of the community, or of parties duly authorized to decide, their reformation and merits should entitle them to it. The names of all worthy persons under sixty years of age, at the time of the establishment of the "New," could thereafter be placed upon said Roll as the parties should respectively reach the prescribed three-score.

Besides the Sixty-Year Exemption, society could, for special merit, and with entire propriety we think, confer exemptions, privileges, and honors, on certain persons without regard to their age. Inventors of labor-saving machinery, for instance, active and useful laborers in the various fields of literature, science or art, or persons of more than ordinary worth as teachers and exemplars of good manners, conduct, and morals, or any whom a grateful people might wish to honor, could thus be rewarded. Indeed the gratitude of the people toward the promoters of their happiness, could be manifested to an almost unlimited extent, and that, without conferring upon any person or persons whatever

the private or exclusive ownership of any property. Under the "Old" it is not easy to form a correct judgment from appearance as to who are eminently honorable and who are not. Honorable position, and gilded shame, are not unfrequently found in most incongruous fellowship; and to such an extent has corruption in high places increased, especially in the political world, that legislators are frequently, if not generally, regarded with much suspicion. Under the "New," conspicuous positions would doubtless as a rule be filled by persons of real worth. As there would be nothing then in such positions to gratify any base desire, the unworthy would generally avoid them.

Differences of opinion on religious and other subjects could be freely tolerated, for the reason that every thing that is intrinsically valuable in any religious, or other system, would find its best illustration or exemplification in the harmonious workings of the "New." The "New" is really the goal which all are seeking, some taking one road for it and some another, and when it is reached all disturbing influences and differences will melt away like snow before the sun.

Our American Republic is eminently prepared to take the initiative in the blessed work of ushering in the "New." The government of our country is Republican not only in form, but also in fact. Manhood suffrage here is nearly or quite complete, the most prominent man, as we have said, having one vote and no more, and the most obscure man one vote and no less. The first great step toward perfect equality of rights is, therefore, already taken. Shall we take the other great step and complete the work so hopefully commenced? Or shall our Republic, like the republics of ancient time, be allowed to sink into ruin under the crushing pressure of the "Old"? We believe the present position of our country cannot long be maintained; the people must go forward until they establish a better order of things than they have at present, or they will fall back, we believe, into a worse one. They must make mutual accountability as complete in their social, as it is in their political, sys-

tem, or we believe our Great Republic, "excellent though it be for brightness, will be smitten and fall and be broken to pieces." Although the American Republic may, we believe, be justly termed the model republic of the world, still the startling fact is constantly confronting us all, that corruption is on the increase here in high places: and although this is a land, figuratively speaking, "flowing with milk and honey," and with a population small in numbers in comparison with that of many other countries of similar area, yet, even here, scores of thousands, if not hundreds of thousands of human beings, are clamoring for work and bread. Surely, these things ought not so to be; and as we have found that the "Old" is clearly responsible for the existence and maintenance of these ills, and utterly incapable of remedying them, ought we not all, as lovers of God and each other, to do all that we can to peacefully hasten its abolishment, and to promote the early advent of the "New"?

We will now undertake to examine the "Old" somewhat more critically, and, as we expose more of the evils and defects which characterize it, will endeavor to show how they could and would be remedied under the "New."

XIV.

MONEY.

ONE of the strongest evidences of the defective character of the "Old" is the fact that, while the investigation of one point of a subject after another has generally enabled men to reduce a series of ascertained facts to a comprehensible science, experts in financial matters have never yet been able to evolve or create an intelligible science of money, and that too notwithstanding the fact that money in some form has been in use in the world for thousands of years. The truth is there can be no such thing as a comprehensible science of money, for the reason that money is simply a species of property, and can be handled as such, having like any other commodity an intrinsic value; or it can be used as a convenient medium by which to represent other property more bulky than itself. It would, therefore, be about as sensible to undertake to evolve or create an intelligible science of property, as to undertake to evolve or create an intelligible science of money. Now, the science of property would seem to be this: that he who has much of it can readily accumulate more, while he who has but little of it is constantly in danger of losing what little he has. And this, we believe, is about all the "science" there is, either of money or of other property.

Bulky or unportable property, whether fixed or movable, is, for the sake of convenience in making exchanges, generally represented by that kind of portable property commonly called money, sometimes called the circulation, which usually consists of gold and silver coin, and of those paper issues or promises to pay which circulate as money, and which, generally, are declaratively or presumably payable in coin, said promises to pay being more convenient to handle than coin, and better calculated in

many respects to facilitate the operations of trade. Now as this portable property or circulation in any country becomes, by any circumstance, either more or less in bulk or volume than what seems necessary for the satisfactory management of the business affairs transacted within it, so, as a rule, will the bulky or unportable property therein be higher or lower in price. If the volume of the circulation be increased, the prices of unportable property will, as a rule, appreciate, or, in other words, there will then be what is called a rising market. Capital, observing the opportunity for profit which a rising market affords, then comes forth from its places of seclusion to increase its gains, and so helps to facilitate the exchanges, if not, indeed, to increase the circulation. Business of all kinds then becomes more active and remunerative, laborers find employment with less difficulty than usual, and all seems to move on quite smoothly until the increase of the population, and of the unportable property of the country, outgrows the ability of the circulation to move the unportable property at prices which for months, or years perhaps, had yielded a profit. Then, what is called a falling market follows; capital withdraws to its places of seclusion, debtors are obliged to submit to a most inconvenient shrinkage in the market value of their assets, while their debts continue most inconveniently unshrinking and rigid; laborers by hundreds and thousands are thrown out of employment, and general dissatisfaction, distrust and suffering ensue.

It may be said that the circulation is, in amount, so small in comparison with the total value of the unportable property of the country, that a few scores of millions of dollars, more or less of it, ought not to have the effect of unsettling the ordinary prices of said property. But it must be borne in mind that a limited amount of circulation cannot satisfactorily meet the requirements of every locality at the same time. It requires a certain amount in each locality to make the exchanges at the ordinary prices of property, and as this amount is increased or diminished the prices of unportable property will, as a rule, go up or down.

The more we have of portable property, or circulation, the more we can afford to give of it for unportable property ; and the less we have of the former, the less we can afford to give of it for the latter. The money circulation in business affairs may be compared to the circulation of the blood in an animal. If the ordinary volume of blood be reduced by any cause, the animal will be weak and spiritless ; if it be increased, the animal will be vigorous and active. Moreover, an amount of blood which would suffice to maintain the vigor of a very young animal, would fail to impart much strength to one full grown. So, if the volume of the money circulation were to-day sufficient to enliven the operations of trade, in a few years the increase of the population and the ordinary increase of the bulk or volume of unportable property, would make this same money volume quite insufficient then for the profitable conduction of trade. The unportable property of the country may also be compared to the flesh of an oyster, and the money circulation to its shell. As the flesh of the oyster increases in bulk, the shell also must increase in size, or the creature will suffer loss. It is true, a very large part of the wholesale business of the country is carried on by exchanging one kind of unportable property for another, through the medium of drafts or bills of exchange, but for the most part the smaller and retail transactions are carried on by exchanging the various denominations of the circulation for such articles as are needed or required for daily use. The circulation representing the smaller transactions moves actively, and a comparatively limited amount or quantity of it passing from hand to hand, suffices for the rapid discharge of many obligations. It cannot, however, circulate beyond a certain rapidity of movement without lessening, as a rule, the prices of the unportable property which it is required to move. A locomotive engine, driven at the rate of sixty miles per hour, will deteriorate rapidly in comparison with one driven at the rate of thirty miles per hour ; and so the prices of unportable property will decline if the circulation is required to do much more than its ordinary work. The move-

ments of commerce or trade, may also be compared to the movements of the hands of a clock, the hour hand representing the larger, or wholesale operations of trade, which move slowly, and the minute hand the smaller and retail transactions, which move actively. If the minute hand be required to proceed either very slowly or very rapidly, the clock will generally be out of correct time, and its usefulness impaired; and if, by any means, the minute hand be much obstructed, the pendulum of the clock will sometimes cease to vibrate, thereby causing the stoppage of the entire machinery. If the circulation be sufficient to cause the smaller and retail transactions of trade to move with a degree of activity sufficient to benefit all more or less, the larger operations will also move on to advantage; but if the former be obstructed, the latter will be correspondingly affected.

During the course of the bloody strife in which our country was lately engaged, the Central Government, at Washington, found it desirable, if not necessary, to carry on the war by issuing in large and small denominations its promises to pay. These promises were made payable in dollars; and, as dollars consist of coin, and are in themselves property, and not promises to pay, the presumption is a fair one that these promises to pay of the General Government were intended to be paid eventually in coin. The Government did not promise to pay in so many pounds of corn, cotton or tobacco, nor in any other unportable property, but in dollars. When, therefore, it issued its circulating promises to pay, it assumed or occupied the position of a Great Bank of Issue, having abundant assets indeed, but being without the ability to redeem, at the time, these circulating issues in coin. In former years, when the banks of our country professed to redeem in coin such of their circulating notes as might be presented for redemption, if a bank did not pay its issues in coin on presentation, the bank was regarded as having suspended, although it may at the time of suspension have had abundant assets wherewith to meet eventually all its liabilities. The General Government being unable to redeem in coin its circulating issues, wisely

left the time for its resumption of specie payments discretionary with itself. These circulating issues declare on their face: "The United States will pay the bearer — dollars," but the words, "on demand," which are usually, if not invariably, found on the face of bank-notes, are, in the Government circulation, wisely left out. The General Government of our country is, therefore, in the position of a Great Solvent Debtor, who, being as yet unable to redeem his floating obligations in coin, but being Chief Governor, as well as Chief Debtor, commands his people to accept his circulating promises to pay "as a legal tender for their face value, for all debts, public and private, except duties on imports and interest on the public debt," until he finds it convenient to discharge his obligations in the material or property nominated in the bond. These circulating issues of the Government were for hundreds of millions of dollars, and they increased, largely, the volume of the currency which was afloat at the time of their issue, and, as they were not made a legal tender for duties on imports and interest on the public debt, the effect of their issue on the prices of coin, as well as other property, was very marked. Some commodities sold for several times their former price, and there was an unusual appreciation in the price of almost everything. Owing to this appreciation many debtors were enabled to realize a large profit out of their assets, and thus to discharge their liabilities with comparative ease. The practical effect of the issue of this circulating indebtedness by the General Government, was to lift from the shoulders of hundreds of thousands, and perhaps millions, of individuals, and to place upon the shoulders of the nation as such, an indebtedness which was large, although small, to be sure, in comparison with its present entire debt. And although we are not disposed to regard a permanent national debt as a national blessing, still it is evident that this circulating Government debt brought great relief, for a time, to the debtor class. The war, which made these issues necessary, was, with all its horrors, not without its compensations; for not only was the great debtor class here thus indirectly

relieved through it, but slavery in our country was abolished as a consequence of it, and manhood suffrage here was made quite complete; and the reproach, which would still have humiliated the nation, especially during the Centennial year of its existence, if slavery had not been abolished here, was through it removed. We do not believe, however, that any permanent national obligation can be a national blessing, except that which guarantees to all the people equal social rights as well as equal political rights.

After the bloody strife, to which we have referred, had ceased, the General Government, mindful of its obligations to its creditors, undertook to make arrangements by which this circulating debt should, at as early a period as practicable, be paid in dollars. To compass this end, and to avoid, as much as possible, interference with the trading and other interests of the country, this circulating debt was gradually reduced, but a considerable part of it was allowed to remain in circulation until a judicious plan could be devised whereby, at an early day if possible, it could be redeemed in the material promised. Whatever may be said, pro or con, respecting the policy of reducing the amount of this circulating debt, it was not only contraction in itself, but it evidently contracted also the general business operations of the country; for as the expansion of the volume of the currency had appreciated prices, and stimulated production, so the contraction of the currency volume, afterward, caused, as a rule, a corresponding depression in the market value of commodities, and, to some extent, diminished production. It may be said that this policy of the Government was an erroneous one; that our country is rich in all the elements of wealth, and that if the full volume of the circulation had been maintained, it would have stimulated, greatly, the development of this latent wealth, that thereby the country would have been placed in a much better condition than it now is, and that the Government, whose support must come from the people, would have been sustained or approved, under such a policy, better than it is, or is likely to be, under a policy of contraction.

While it is true that the expanded circulation would have continued to stimulate general business, and the various great enterprises of the country, and to develop rapidly the country's latent resources, for a considerable time, still we cannot see how the Government, under such a policy, could have redeemed its circulation in dollars except at a remote period, if at all. We admit that if the people would have cheerfully submitted to the imposition of a direct tax, payable in coin, wherewith to discharge or redeem this floating liability of the Government, that then indeed this part of the debt could have been liquidated in the course of a few years, and, possibly, without serious inconvenience to the generality of the people. A special tax, averaging one dollar per annum for every person in the United States, would in ten years amount to a sum quite sufficient, if not more than sufficient, to redeem this part of the National Debt. But, as human interests under the "Old" are generally antagonistic to each other, a proposition by the General Government to levy such a tax, would have met with general and decided opposition. Whenever the people here appear to prosper, a considerable number of them become extravagant in their outlays or expenditures, importations of commodities from foreign countries are increased, and the debt thus incurred, together with the interest on the Government and other funded debt of our country held abroad, is generally, from year to year, considerably in excess of our country's exports other than the precious metals, and, to discharge the difference, the greater part of what we produce of gold is generally sent away. The attempt, therefore, on the part of any political party, to impose such a tax as would have been required to discharge or redeem in coin, at an early period, the Government circulation, would have greatly diminished the popularity of such a party, and resulted in its early retirement from power. Besides, the redemption and cancellation of its circulation by the Government in the manner indicated, would itself undoubtedly have operated as a measure of currency contraction, and, of course, of business contraction, for the reason

that the coin intended to take its place as circulation, even if it could have been obtained, would have been, to a considerable extent, hoarded or sent abroad. Although the party which originated or formed our National System of Banking and Finance, was as careful as possible to avoid such legislation as would be likely to interfere, seriously, with the interests of the people, still, with all its care, that party has found it very difficult to maintain its hold on the public confidence and support. To prepare the way for the fulfillment of its promise to pay its floating obligations in dollars, and, that, at a period not far distant, and to avoid the imposition of a heavy tax upon the people, the Government found a gradual contraction of the volume of its circulation desirable, if not indeed unavoidable. Contraction of the currency, as we have said, causes, as a rule, reduction in the prices of commodities, and reduction in the prices of commodities results in the general stagnation of trade. When trade becomes stagnant many persons are thrown out of employment, and they, supposing the fault of their lack of employment, to lie at the door of the political party which may happen to be in power at the time, are apt, in such a case, to clamor for a change of parties, hoping that any change will result in bringing them, at least temporary relief. But, while relief is sometimes thus obtained, we firmly believe that it is beyond the wisdom or power of any party to establish a financial policy, especially on a coin basis, which would secure permanent prosperity to the generality of the people under the "Old," and that temporary or occasional prosperity is all that can be realized by such as long as the "Old" endures. Our belief in this apparently bold statement lies partly in the fact, attested by abundant experience, that, in our country at least, the increasing volume of commodities is seldom represented by such an increase in the volume of the circulation as is sufficient to make the handling of commodities in the way of purchase and sale regularly and moderately profitable, and that it has been, and, we believe, will continue to be, beyond the wisdom or power of legislation to maintain, what may be termed,

equilibrium between the two volumes. When the volume of the circulation is large in proportion to the volume of commodities, the prices of commodities are ordinarily high, and laborers are generally actively employed, and "Capital" profits largely by their employment. When the volume of the former is small in comparison with that of the latter, prices are low, and business becomes depressed, and many laborers, being then unemployed, exhaust, in their weeks or months of non-employment, what they had accumulated in times of apparent prosperity: the larger capitalists absorb the means of many of the smaller ones, and so, from time to time, the few that are rich, as a rule, become richer, while the many, as a rule, remain hopelessly poor.

We have said that, as soon as the people appear to prosper, a considerable number of them become extravagant in their outlays or expenditures, and we may be told that many become, and remain, poor on this account; that if such would practise economy, and live within their means, the suffering usually or frequently experienced by them in times of depression would be much diminished. We acknowledge the force of this argument, and yet we think it will be admitted that extravagance on the part of the poor, though objectionable, is not always to be attributed to mere improvidence or recklessness. The heads or leaders of society are frequently, if not generally, wealthy persons, who, without diminishing their estates, indulge, in many instances, in extravagant habits; and, as many men are imitative, some ambitious, and most have some degree of self-respect, it is but natural that they should strive to appear and act as nearly as possible like their leaders even though the effort to do so should constantly keep them poor. We may be told that self-respect does not lead men into extravagant habits, but that they are so led by vanity and pride. But what are vanity and pride but low or inferior forms of self-respect?

"But," it may be asked, "have there not always been in the world the rich and the poor, and did not Jesus himself justify this relation when he said, 'For ye have the poor with you always,

and whensoever ye will ye may do them good'?" We reply that we believe this statement of Jesus was one which had reference simply to a condition of things which had prevailed in the world for ages, and which was likely to continue therein for ages to come, but that it was not intended to be understood as uttered in justification of such a relation. He does not say, "Ye shall have," or "ye must have, the poor with you always," but simply, "ye have." And yet there is a sense in which it is probable that this utterance will always apply to a portion of the human race. It is probable that, even under the "New," some will physically or mentally, or both, be, as now, weak or "poor" in comparison with others, and whom their fellow-beings may benefit whensoever they will. "We that are strong," says Paul, in his letter to the Romans, "ought to bear the infirmities of the weak, and not to please ourselves." Then there are the "poor in spirit," the humble, whose numbers, we hope and believe, will continue to increase until they shall fill the whole earth. Indeed all people should gladly be willing to be always, individually, "poor," in order that all may be, collectively, rich. In this, as in all righteousness, we should all rejoice to imitate our Great Divine Exemplar and Elder Brother, Jesus Christ, of whom Paul, in his second letter to the Corinthians, says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "But," it may be said, "there always have been, and there always will be, hewers of wood and drawers of water." True, and there will probably continue to be, also, workers of mines, builders of houses, tillers of the soil, etc. Are not all useful occupations honorable? Let those who would despise, neglect, or oppress "Labor," remember that God, the Great Father of us all, is, of his own good will and pleasure, constantly employed in serving us, and that to despise "Labor" is, therefore, to despise him. We have been taught, and we believe, that

"Honor and shame from no condition rise,
Act well your part, there all the honor lies."

When, therefore, under the "New," the hewer of wood, or drawer of water, of three-score years of age, shall present for record his duly attested certificate of exemption from labor—the evidence of his faithfulness—let his name be inscribed with joy upon the Roll of Eminence.

XV.

NO DIVISION OF INTERESTS SATISFACTORY.

THAT in union or combination there is strength, and that in separateness or division there is weakness, is self-evident. We believe, therefore, that not only the present unequal division of property is injurious to all, but that the separate and equal ownership or division of it, among individuals, would also be disadvantageous and impracticable. It would be very difficult (1st) to make a division that would be exactly equal; and (2d) it would be still more difficult to maintain such a division. A variety of circumstances, ever occurring, would constantly disturb it; such, for instance, as sickness, loss by fire, flood, drought, etc. It is true, a fund could be set apart, which could be used periodically, for the purpose of equalizing conditions; but such a system of things would be attended with much trouble, jealousy and dissatisfaction, and as each owner of property would in one respect be independent of, and yet in another respect accountable to every other owner of property, such a scheme would doubtless soon be abandoned as cumbrous, vexatious and impracticable. Besides, such a division would tend to unnecessarily irritate, if not to exasperate, those who had been legal owners of much property, each of whom might be quite willing to exchange his private or separate claim thereto for an undivided

interest in the property of the whole country, but who might feel deeply aggrieved by being transferred from a large private or separate estate to one quite limited in extent.

Furthermore, under such an arrangement, it would be difficult if not impossible, to establish a satisfactory system of privileges, exemptions and honors, wherewith to reward eminence; and so the world, still in its childhood, would, for lack of incentives to action, be retarded in its growth. Incentives similar in character to some that we have at present, would doubtless be needed for a considerable time to stimulate humanity to action or exertion.

From every creature which God has made, we may learn some useful lesson, or derive some advantage or enjoyment. In the industry and perseverance of the ant we have an example of diligence. "Go to the ant, thou sluggard," says Solomon, "consider her ways and be wise." The hive flowing with honey, the result of the active and combined efforts of a community of bees, teaches us not only the value of diligence, but, in an especial manner, the advantage of unity or identity of interests. If each one of a hive of these little creatures, fearing that, if he remained in the hive, he might perform, or find it necessary to perform, more than his proper share of the total amount of labor required to supply the wants of all, should conclude to imitate the manners of men by separating from his fellows, and to act on his own account and for his own especial benefit, it is evident that a loss of time and labor would be sustained by all of them, for the reason that the labor required to furnish and stock thousands of small or minute hives would be very much greater than what is required to furnish and stock one large hive. Besides, the time might come when the flowers of the field, which would be ample to meet the necessities of many united communities of these little laborers, would no longer sustain each worker comfortably in a separate establishment, and then a struggle for subsistence and for the mastery would ensue. When we consider that these busy little workers are passionate in their natures, and quick to resent affront, and that they are armed with poisonous weapons which,

on account of any real or imaginary domestic provocation, they could readily use against each other, we confess we regard their unity and harmony, if not with wonder, at least with much admiration. We may be told, however, that they are guided in all their actions solely by instinct, and that, therefore, their harmony entitles them to but little or no credit. Admitting this to be so, shall their instinct be of more value to them, than our reason is to us? Shall passionate and resentful creatures labor harmoniously together and for each others' good, and yet the offspring of the God of love—"the children of him who maketh his sun to rise on the evil as well as on the good, and who sendeth his rain on the unjust as well as on the just"—be unable to unite and harmonize their interests?

Under the "New" we believe excesses of every kind would be greatly decreased if not entirely avoided, for the reason that every rational want would be fully supplied, and the temptation to irrational indulgence therefore greatly diminished. While under the "Old," wealth on the one hand leads not unfrequently to idleness and profligacy, so, on the other, poverty is frequently exposed to such temptations as are nearly or quite irresistible. "Give me neither poverty nor riches;" says Solomon, "feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Only through the "New," we believe, can the Divine answer to this wise petition be fully enjoyed by all. This must be evident when we consider that, as long as the "Old" endures, some will be rich, while others, as we have seen, must be correspondingly poor.

The right of any individual to acquire lawfully and hold in his own right any property at all, implies his right to lawfully acquire and hold property to an indefinite extent, unless indeed a limit be prescribed. And if some limit be deemed necessary, what should that limit be? Should the equal comfort and happiness of all the people be considered the measure of it, and be considered also the end or consummation to be desired? If so, we

think it difficult, if not impossible, to escape the conclusion that the "New" should supersede the "Old"; for we have seen that the separate or individual ownership of property, either equally or unequally held, would doubtless be unsatisfactory. Certainly the *unequal* ownership of property has never been satisfactory, and it is evident it never would or could be made so; for no matter how benevolent the dispositions of capitalists may be, the sharpness of competition, (which is constantly increasing) and the risks incident to all kinds of business, would constantly operate as a powerful restraint upon their generous inclinations, and compel them to continue their apparently selfish course; and so the non-capitalists (and they constitute, as we have seen, by far the more numerous portion of humanity) would still continue to suffer on, and with the gloomy prospect of suffering more and more.

XVI.

MAMMON, THE GREAT ANTICHRIST.

JESUS, our Great Teacher and Divine Exemplar, saw clearly that the love of doing good, and the love of overcoming evil with good, could not be perfectly enjoyed under any system of separate interests: hence he declared to his followers, "*Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple.*" He could not say to them, "Retain the principal part of what property you have in your possession, and accumulate lawfully more if you can, but be generous and humane toward the poor;" for, in so directing them, he would have sanctioned the continuance of a system of things which all will admit is imperfect, and liable always to be greatly abused.

Neither could he say, "Sell the principal part of what property you have, and give to the poor," for the portion retained would still present an opportunity for the cultivation of selfishness. As the perfect embodiment of justice, truth, and love, he could only say to each of his followers and inquirers, as he said to the rich young ruler who inquired of him what he should do to inherit eternal life: "If thou wilt be *perfect*, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." His direction to his disciples, enjoining this duty, as recorded in the gospel according to Luke, reads thus: "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Under the "New" there would be no thief to approach, for there would be no temptation to steal; neither would there be the moth and rust of private wealth to corrupt our blessings, or deprave the soul. "Take no thought," said Jesus, "for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you by taking thought can add to his stature one cubit? If ye then be not able to do that which is least, why take ye thought for the rest? Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?"

It is as though he had said, "Take no thought for your life, what ye shall eat; your life is far more valuable than meat; therefore God, who has always supplied you, will continue to supply you with an abundance of that which will support your life. Neither take thought for the body, what ye shall put on; the

body is far more valuable than raiment; therefore God who gave the body will amply provide for its protection. If the ravens which neither sow nor reap, and which have neither storehouse nor barn, are fed, will not God much more feed you, who, being in his own image, are much better than the fowls? The grass of the field, without toiling or spinning, is arrayed in beautiful apparel, whose delicacy of tint and texture no human art can perfectly imitate. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, will he not constantly provide you with every needful thing? Therefore why do ye separate yourselves from each other, one saying, 'I claim exclusive right to this property,' and another, 'I claim exclusive right to that,' both sometimes contending for the same property. Do ye separate because ye fear there will not be an abundance for all? For how much longer time shall lilies grow, and the fowls of the air be fed with providential care, before ye learn, O man, to trust the promises of God?"

That the words of Jesus, "Sell that ye have, and give alms," were regarded as intended for all those who believe on him, and not for the apostles only, is evident from the fact that even after the crucifixion of Jesus, the believers at Jerusalem sold their property and had all things common. In the Book of Acts of the Apostles (Chap. 2d) it is written, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." In the same Book (Chap. 4th) it is written, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

We are, however, compelled to admit, that a community of worldly goods was probably not perfectly maintained among the early disciples of Jesus, except for a brief period. Persecutions arose against them, and many of them left Jerusalem, and were scattered abroad; and in their wanderings they doubtless found it generally difficult to conform strictly to the direction of Christ respecting the use of worldly property or estate, and could only adhere to the spirit of that direction. Doubtless, in their attempts to carry it out literally, they sometimes suffered from the ignorance or unworthy motives of some who joined them. Even while Jesus was still upon the earth, the very first treasurer of the Christian brotherhood proved to be a very ambitious and mistaken man. As we have before stated, in substance, we do not believe that the betrayer of Jesus intended or expected that his betrayal of him would lead to a fatal conclusion. We believe he thought he was about to perform a sagacious business transaction, for which he expected to be commended rather than condemned. To add thirty pieces of silver to the purse of the brotherhood, he took, we believe, to use the phraseology of modern speculators, what he believed to be a slight risk, which, however, resulted finally, and to the great surprise of Judas, we believe, in his Chief's being condemned to death by the civil power. Knowing that Jesus always spoke and acted wisely and discreetly not only in times of danger, but at all times, and also that he was very popular with the common people, Judas thought, we believe, that the arrest of Jesus would be quickly followed by his release, and so, acting in obedience to the promptings of a crafty spirit, took the risk of exposing him to what he supposed would, at most, amount only to an inconvenience or a slight discomfort. But when it became evident that he had made a terrible mistake, he was filled with the deepest anguish and remorse, and life to him became unendurable. The "devil" which Judas had, was, we believe, the spirit of covetousness. The risk to which he exposed his Chief, and the taking of his own life after he found his Chief was condemned

to death, was, we believe, simply one of the many risks which have been taken, and of suicides which have been committed, as the result of the cultivation of an ambitious and covetous spirit.

That Christ's direction to his disciples, respecting the disposition of their worldly estate, was, after a brief period, carried out more in the spirit of it than by a uniform attempt to obey it literally, is evident from what the apostle Paul writes in his second letter to the Corinthians and elsewhere. To the Corinthians, he writes: "Now therefore perform the doing of it; (i. e., giving or ministering to the good of others) that as there was a readiness to will, so there may be a performance out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Now, while it does not appear that there was a common treasury into which the early Christians who were dispersed abroad, did or could deposit their surplus earnings when they prospered, and from which they could be supplied when they were in want, which, practically, would have amounted to a community of interests, still, in the use and enjoyment of earthly things, the principle of equality, prompted by benevolence, was, we believe, distinctly recognized by them as one which should regulate their conduct toward each other and all mankind. The words, "For I mean not that other men be eased and ye burdened," and, "that there may be equality," would seem to be sufficient to justify this belief. Indeed we think there can be no doubt that Christ and the Apostles, and the early disciples of Christ generally, regarded individual or private wealth as corrupting in its influence. "How hardly," said Jesus, "shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through the Needle's Eye, than for a rich man to

enter into the kingdom of God." "Having food and raiment," says Paul, in his first letter to Timothy, "let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after they have erred (or been seduced) from the faith, and pierced themselves through with many sorrows." "Go to now, ye rich men," says James, "weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter."

XVII.

EVILS REMEDIED UNDER THE "NEW."

THE benevolent arrangement of having all things common, which was adopted by the early Christians, and according to the direction, as we believe, of Christ himself, resulted, after a brief success, as we have seen, in apparent failure. But, as "a seed is not quickened except it die," so this arrangement or experiment, which was "sown in weakness," will ere long, we trust, be "raised in power." In that day we shall not speak of our beautiful world as "a vale of tears." No longer shall we

sing the doleful song, "This world's a dream, an empty show." The youth, instead of going forth, as now, with the sword of selfishness in hand, to contend for subsistence, competence, or wealth, will "covet earnestly the best gifts," and strive to excel only in deeds of righteousness; and aided by the almost magic power of science, man shall overcome the effects of the so-called primal curse, and "the desert and the solitary places of the earth shall be made to rejoice and blossom as the rose."

In that day all drunkenness would disappear for the reason (1st) that there would be no harassing cares or anxieties to tempt men to the use of the intoxicating cup; and (2nd) because those appointed to dispense beverages, and medicinal and other drinks, would carefully guard themselves and others against their excessive use. As every thing would be dispensed or distributed by prudent men and women chosen by the people on account of their trustworthiness, it is evident that such a thing as confirmed drunkenness would be unknown: and this, we respectfully suggest, is the only way in which this frightful evil can ever be completely overcome. Besides, there would be no temptation then to debase or adulterate beverages or drinks, as no possible advantage could accrue to any one from their adulteration: hence, as all refreshing or stimulating drinks would be pure, their moderate use would probably be serviceable to some, and seldom, if ever, seriously harmful to any. At present the use of wines and other spirituous liquors, even as medicine, is attended with much risk on account of the base mixtures which they frequently contain, or of which they are sometimes mainly, if not entirely, composed. Dealers in spirituous liquors are not unfrequently condemned as such, because of the great harm which proceeds from the use of a very large part of the goods they vend. But it should be borne in mind that pure spirituous liquors at least, are, for certain purposes, useful, and that the dealers in them can no more be held responsible for their abuse, than can the dealers in tobacco, confectionery, drugs, poisons, firearms, and such other articles as are also liable to be

greatly abused, be held responsible for the injurious use of them. The fault consists not in buying and selling articles or commodities whose use can be more abused than others, but it lies, we believe, in that system of things which authorizes or permits the buying and selling of anything: and we firmly believe that abuses of all kinds will continue and multiply until the "Old" is abolished. The sale of one useful commodity justifies the sale of another, even though one be more or less liable to abuse than another: and we firmly believe it is only through the "New," which would terminate all buying and selling, that any corruption or abuse in the use of intoxicating drinks or other articles, can be effectually corrected.

What is sometimes called the "Social Evil," would, we believe, be speedily remedied. As there would be, under the "New," none of the social hindrances to marriage which characterize the "Old," the youth, at a suitable age, would be expected to pair for life; and thus the evils which now so often result from prolonged or perpetual celibacy would be avoided: and as there would be neither individual poverty nor riches to influence choice, or bias the judgment, suitable life companionships would doubtless, as a rule, be formed. Separations or divorces, which are so common under the "Old," would, therefore, under the "New," be rare; and when deemed proper, for sufficient cause, would doubtless occasion but little, if any, bitterness of feeling. Infanticide, and crimes or vices of a kindred character, would cease; for the temptation to their commission would no longer exist. If there were no other reason why the "Old" should pass away, its dreadful sacrifice of incipient human life would of itself be a sufficient one.

"But," we may be asked, "if human beings become sufficiently unselfish to enjoy all property in common, why should there be such an institution as marriage at all? Is not the relation of husband and wife an exclusive, and, therefore, selfish one? Is it not opposed to the spirit of divine or universal benevolence,

which, you say, is the very essence of Christianity? You say, you believe the will of God will yet be done in earth as it is in heaven: is there marriage in heaven? and, if not, why should there be on earth? Jesus says, that in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven. If then the will of God be done in heaven where there is no marriage, why should there be marriage among those who do his will on earth?"

We reply, that so far, at least, as this world is concerned, the dual, or two-fold, relation appears to pertain to most if not all things that have life. There are in vegetation, for instance, the root and the branch; and in the organism of animals, generally two suitable or similar parts. Each well-formed man or woman, for instance, has two hands suitable for each other, two eyes, two feet, etc.; and the one organ may be said to be a help meet for the other. The right foot may be said to be the companion or husband of the left, the left hand the companion or wife of the right, etc. But neither is man nor woman, in himself or herself, entirely dual: each has but one heart, one brain, etc., and, in order that the duality may be complete, it is desirable, we believe, that each should be mated to his or her proper counterpart or complement; and, when so mated, we see no reason why anything but death should separate them. It is certainly as proper for two persons suitably mated to continue together, as it is for the two corresponding parts of one person to be by nature joined together: and as there are just about as many men as there are women in the world, and hence a life companion for each person, we see no necessary exclusiveness or selfishness in the marriage relation. Polygamy is justly condemned, we believe, (1st) by the fact that one man was first created, and then one woman; and not one man and a plurality of women, nor one woman and a plurality of men; and (2nd) by the fact that men and women are generally about equal as to numbers. Those men, therefore, who have a plurality of wives at the same time, necessarily deprive some other men from having any wives at all, which is

manifestly unjust. In the early ages of the world, the population was sparse, and in the wars which occurred between tribes or families, it is probable that a large majority of the men were engaged, and that, consequently, the number of men killed, in proportion to the whole population, was much larger than it has been in modern wars, where but a small percentage of the whole number of men is ever engaged. As there was doubtless then generally many more women than men, and the population was sparse, there was an excuse for polygamy at that time, but only on the principle that a greater evil is sometimes partially corrected by a lesser one. At the present time, polygamy is altogether inexcusable, as wars are now not much more than duels on a large scale, and hence they disturb but little the ordinary equality of the sexes as to numbers. We know the argument has been used that a man is entitled to as many wives as his means will enable him to maintain or support, but however plausible such an argument may be under the "Old," it would of course be invalid under the "New." In our judgment, such an argument is really one of the strongest that can be urged against the "Old."

Furthermore, the population of the heaven or sphere, to which it is believed certain or all human beings go when they leave this world, consists, and will consist, we suppose, only of persons born elsewhere, i. e., the population is probably multiplied there by accession only, and not by procreation; and, of course, in such a state, it is not necessary that any should marry or be given in marriage; but here upon the earth, where the population is not by accessions from another world, but by procreation of the species in this, it is proper, we think, not only that human beings should marry, but that they should mate suitably and congenially, and, because suitably mated, so continue until separated by death. Whatever may have been the opinions of the apostle Paul, concerning marriage, the following passage from his first letter to the Corinthians, is without ambiguity, and was, we believe, wisely written: "Let every man have his own wife, and let every woman have her own husband."

All distinctions founded on Caste would, of course, quickly vanish away, for the reason that one of the distinguishing features of the "New" would be complete mutual accountability; and eminence for merit, to which, in due time, all could easily and certainly attain, would take the place of such distinctions. Owing to the simplicity of our political system, Caste in our country has been kept in check; but this check, which has, to some extent, restrained the manifestation of the domineering spirit of Caste among the white portion of our population, would seem to have had the effect of intensifying its cruelty toward the colored portion; for it is probable that in no other civilized country on the globe has the color line, in social affairs, been as distinctly drawn as it has been here. Indeed the sufferings of our colored brethren here, in divers ways, have been so great that the words of the prophet Isaiah, concerning Christ and his sufferings, may, with much propriety, we think, be, in some respects, also applied to them: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him (or he hid as it were his face from us); he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." May the patience, humility and forbearance, which these down-trodden people have exhibited in the midst of their crushing trials, excite in us all a desire to cultivate their virtues, and enable us all to appreciate intelligently what we believe to be the fact, that they are not inferior to any other people in the world in the enjoyment of those virtues which truly adorn humanity.

The "Indian Question" has greatly perplexed the thoughtful of the land. The powers of the General Government, and the influence of many good religious men, have been brought to bear upon

it, but without satisfactory results. Reports from the Indian country are still apt to be those of disturbance or bloodshed. We send our missionaries abroad to enlighten the nations that sit in darkness, and light soon springs up; and yet we appear to be unable to enlighten or influence many of those who sit in equal or even greater darkness in our midst; and in our thoughtlessness we sometimes imagine we would be justified in exterminating the savages, as we are apt to call the Indians, from the earth. All sanguinary war is savagery; but we would respectfully suggest that they are the greater savages who provoke the strife. The Indian roams over virgin soil, and an affluence of attractions is supposed to lie within its bosom. Its reputed golden charms, in particular, have excited the cupidity of hundreds, if not of thousands, and it is not, under the circumstances, marvelous that civilized selfishness should seek to wrest it from so-called savage hands, and that, in open defiance of the law. The "Old" has clearly proved its inability to cope, by such measures as are deemed humane and just, with the difficulties which surround this question. The "New," we believe, would bring the whole matter to a speedy and peaceful settlement. There would be nothing under the "New" to encourage the spirit of wild adventure, under the promptings of which so many wrongs have been committed upon the Indian race. Besides, the social system of that race still resembles the primitive or patriarchal system of society, between which and the theory of the "New," there are, as we have seen, prominent points of likeness. We would not undervalue the advantages which we have derived from our modern civilization, far from it: we admit they are immense, and that as instruments they are necessary, if not indispensable, to complete the work of the world's redemption from evil. Nevertheless, as children of a common Providence, we believe we are all indebted to all peoples and systems, whether of the past or of the present, and whether savage, civilized or enlightened, for many things. It will not do for us to imagine that because we are, as a people, progressing in the march of civilization more rapidly than most, if not all,

other peoples, that therefore we are necessarily equal or superior to others in every respect. Let the fact that slavery, in its most objectionable form, was but recently abolished here, remind us that with all our country's boasted superiority, it was, with respect to that institution, certainly not in the forefront of civilization; and if there is any custom or institution, even among the uncivilized, which is, in any respect, worthy of our imitation, let us not reject it because it is peculiar to them. As the great apostle Paul felt himself indebted "both to the Greeks and to the Barbarians, both to the wise and to the unwise," so, we believe, we should also feel ourselves indebted for any advantage which even the most ignorant or obscure may extend to us. In our admiration for the "New" let us not forget that there is profitable instruction even in the "Old." "Every scribe," says Jesus, "which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Says Solomon, in his Song, "The mandrakes give a pleasing scent, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved." We are well convinced that our care for each other under the "New" would lead us to be just and charitable toward all men, including, of course, our brethren of the forest and plain, and that, in time, they learning from us, and we from them, we would all become one people. In the early history of our country an important treaty was made with a large and warlike Indian tribe which was never broken. Let us all, profiting by that event, and all the events of the past, earnestly pray that the time may soon come when, under the "New," a universal treaty shall be made which shall unite together the hearts of all men in the enduring bonds of righteousness and peace.

While the Indian problem, in our country, has thus far defeated all attempts to bring it to a peaceful solution, and the extermination of the Indian race here, is not only hinted at, but even openly recommended by many, as the only effectual way of

disposing of it, another question is confronting the nation, whose solution, under the "Old," may also become very difficult. We allude to the "Mongolian Question." The Mongolians are already here by thousands, and many millions of them could leave their country with but slight effect upon the apparent density of its population. The total of the Steam Power in our country is already equivalent to the muscular power of millions of men, and the increase of the former is rapidly decreasing the necessity for the latter, so that the demand for the latter is, of course, being constantly reduced. As Steam Machinery consumes but little, operates powerfully, and works without wages, it greatly facilitates what is called over-production of commodities, and frequently brings them to a very low price; but as thousands of human beings are frequently thrown out of employment by it, they are thus disenabled to purchase what they need even at the reduced figures. It is probable that, for a time, labor-saving machinery increased, rather than otherwise, the demand for manual labor, but now that the former is applied to so many purposes, and with the likelihood of its being soon applied to many more, the demand for manual labor is rapidly decreasing, and in time there will really be but little for human hands to do. The fact that thousands of our own population are thus frequently thrown out of employment, makes the further introduction into our country of all foreign labor under the "Old," objectionable to our own toilers, and the further introduction of the cheaper portion of it, even obnoxious to them. Capitalists can generally endure competition between themselves without loss of comfort or self-respect; but self-respecting labor finds it very disagreeable and disadvantageous to be brought into competition with that which is oppressed or degraded. Hence the introduction into our country of cheap alien labor, naturally enough, excites the opposition of our working people. Indeed, one of the reasons why slavery became unpopular here, was the fact that the cheapness of slave-labor interfered, materially, with the interests of free labor, and, as a matter of course, the predominance and

prevalence of one or the other of these two systems of labor was inevitable. Labor-saving machinery itself, even in its early introduction, was, in certain cases, considered inimical to the interests of many, and if, under the "Old," it were allowed to compete with manual labor without restriction, it would doubtless be found in time to operate very disadvantageously to multitudes.

Under the "New," however, the situation of affairs with respect to both citizens and aliens would be entirely changed. As under that system no citizen would be allowed to labor except for the common good, nor be allowed, except by special permit, to take any property out of the country, so the alien leaving our country might take out of it less property than he brought into it, but not more, except by special permit. Thus the citizen and the stranger would be treated upon terms of exact equality, and no injustice would be done to any. Now, aliens can, and frequently do, transact business here to the detriment of our own citizens; and, having accumulated considerable money, return to their foreign homes to use it there, leaving us to console ourselves with the fact that they are enjoying that for which many of our own people are suffering. At present, we are certainly in a dilemma with respect to the matter of foreign immigration, and particularly so with reference to Mongolian immigration. Our entire Western Continent contains less than one-tenth of the population of the globe, and the United States and its territories less than one-twentieth. Our country is easy of access on both sides of the continent, and being as yet largely undeveloped, and our political system being republican and therefore attractive, it is but natural that the overcrowded and oppressed peoples of other lands should seek our shores for relief. Nor can we consistently with our traditions and the spirit of our institutions, forbid their coming. If we prevent their further influx into our country, it would cease to be, what we have hitherto proudly or nobly declared it to be, "an asylum for the oppressed of all nations." Besides, we are

ourselves mainly a people of foreign birth, or the descendants of such, and could not therefore with propriety forbid the further immigration hither of our kith and kin. If we attempt to reject the Mongolian under the flimsy pretext that this is a white man's country, the presence of hundreds of thousands of our colored citizens who enjoy the right of suffrage here, would, of itself, put such an assumption to flight at once, to say nothing of the fact that, in the providence of God, no color distinction was ever permitted to sully the pages of our National Constitution. We cannot reject the Mongolian because he is a worshiper of idols, for here, if anywhere in the world, the right to worship decently and peaceably, according to the dictates of one's own conscience, is fully guaranteed. Nor can we consistently reject him because, for hire, he leaves his country, for a time, to labor in ours; for, as yet, unfortunately, our constitutions and laws fully recognize, sanction and protect, the relation of employer and employé, or, in other words, the relation of Capital and Labor. Indeed, in the early history of our country, the ancestors of some of our prominent families were brought to these shores under circumstances somewhat similar to those under which the Mongolians now frequently visit us. Upon a full consideration of the subject, we confess we can see no honorable and satisfactory way out of this difficulty under the "Old."

As on every other question men still generally differ, so on the "Sunday" or "Sabbath Question" there is yet much diversity of opinion. It is contended by some that Sunday, or the Sabbath as it is called, should be regarded as a holy day: and that, therefore, amusements, and all labor, except works of necessity and mercy, should cease on that day. Others equally honest, humane, and sincere, declare that that day is the only one on which poor men and their families can afford to take any recreation away from home, and that therefore public institutions of some kinds, and public conveyances of all kinds,

should be subject to the convenience and accommodation of the masses on that day. The former, in vindication of their position on this question, generally quote the Fourth Commandment of the Decalogue :

“Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.”

The latter claim that this commandment was given to the Jews only; that the “handwriting of ordinances,” or observances, was blotted out by Jesus Christ, “he nailing it to his cross”; that therefore the observance of a day, or time, does not now, at least, constitute one of the requirements of the moral law: that in quoting, on a certain occasion, from the decalogue, Jesus himself omitted the fourth commandment, and then quoted another from the Jewish law, and not contained in the decalogue (except perhaps in substance), viz.: “Thou shalt love thy neighbor as thyself;” that so far as the New Testament record is concerned, there is nothing whatever to show that either Jesus or his apostles ever required or expected their followers to set apart for special observance either the seventh or any other day—that Jesus declared that “the Sabbath was made for man, and not man for the Sabbath;” and that in saying, as he did, that “it is lawful to do well on the Sabbath days,” he simply left the manner and extent of their observance to be determined by circumstances.

While we regard the views of the latter on this subject as correct, we nevertheless believe that the observance of one day in seven, as a day of rest, has been of immense service to mankind. It has, to a considerable extent, moderated many of the evils

which have seemed almost to characterize the "Old." The yoke of human bondage, for instance, has doubtless been frequently made easier, and the burdens of humanity often made lighter, on account of the observance of that day. Recurring at short and regular intervals, it has frequently arrested men in their career of selfishness, and required them to pause, thus giving them time for contemplation and introspection. It is to those who believe in the advent of the "New" upon the earth, a type of the peace and rest which shall be enjoyed when the selfishness and strife of the "Old" shall have passed away; and to the weary and heavy laden it has, for ages, been the

" Day of all the week the best,
Emblem of eternal rest."

As, under the "New," labor-saving machinery would be greatly increased, and be used as far as possible to lighten manual labor, especially hard manual labor, humanity would, of course, have more and more of leisure time at its command; and as there would no longer be the relation of rich and poor to prevent, there would be nothing whatever to hinder the uniform observance of one day in seven as a day of rest; and the differences of opinion which might exist concerning its sacredness, would not be likely to interfere materially with such observance. We hope and trust that this ancient and blessed landmark will never be removed, and that it will ever be remembered and valued for the good it has done. The conflicting interests of the "Old," make the uniform observance of the day under that system almost impossible; but as under the "New" there would be no selfish interests to interfere, its observance would doubtless be general and harmonious.

Amusements, especially public amusements, have, like everything else under the "Old," been greatly abused; and so objectionable have some of them become, that many well-minded and prudent people have thought it right to discourage all but a very few of them, believing that they are frequently, if not generally,

pernicious in their tendencies. At present, some amusements, undoubtedly, are so ; but we apprehend the fault is not primarily with them, or rather with those who furnish them. They who provide amusements for the gratification of the public are, to a certain extent, merely agents, simply furnishing what their principal—the public—demands ; and are therefore not solely responsible for the influence which they appear to exert. If the public sentiments and tastes be correct and pure, such amusements only will be tolerated as are chaste and refining ; if they be depraved and vicious, those chiefly will be enjoyed which are corrupting and vile. Public amusements, therefore, usually indicate the moral tone or standard of those for whose pleasure they are provided. Amusements are to the ordinary enjoyment of our lives, what dessert is to our ordinary food, and should therefore be used, we believe, with much moderation and discretion. If we indulge in them immoderately, we run the risk of becoming weak, unpractical and trifling ; if we discard them entirely, we are likely to become sombre, if not indeed morose and exclusive. As we use a variety of desserts at different times, so we believe our amusements also, should be varied from time to time, and their variety increased rather than diminished. Let it be borne in mind that while excess in all things should be carefully avoided, this world was nevertheless made to be a Garden of Pleasure or Delight ; and that therefore no amusement, nor indeed any enjoyment which, in its moderate use, is healthful or harmless, should be condemned. We are free to admit that, at present, music, dancing, games, scenic exhibitions, and the like, are much perverted, but under the “ New,” we believe they could and would be chastened, and that, combined with instruction, they could be made to contribute greatly to the interest and rational enjoyment of life.

Imprisonment for what is called crime would soon, we believe, be generally abolished, and eventually entirely so ; for the reason that the temptation to transgress would be done away. As,

eventually, there would be no willful transgressions, so, of course, there would be no occasion for the infliction of imprisonment, nor of any other mode of punishment or special restraint. The doors of all public buildings, as well as of ordinary human habitations, would then need neither locks, nor bolts, nor bars. Even now, public places of confinement contain but a small part of the whole number of those who have the disposition at present to violate or disregard the laws. To open the prison doors would, therefore, simply enable those who are held in durance to join their fellows who are not so held. Strictly speaking, we are at present all criminals in practice: that is to say we are all, wittingly or unwittingly, aiding and abetting a system of society, a part of whose fruit are destitution, prostitution, robbery, murder, insanity, and suicide. After all, those who are inmates of prisons differ from those who are not, mainly in the fact that the former have committed what is wrong, openly and illegally, while the latter are doing what is wrong legally or covertly. In reality, the difference between those in prison and out of it is not very great. In his letter to the Romans, the apostle Paul puts the pertinent question: "What then? are we (the Jews) better than they (the Gentiles)?" And he replies by saying, "No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, 'There is none righteous, no, not one.''" And we believe we all may with equal pertinence ask ourselves the question, "What then? are any of us really better than the inmates of prisons? Are we not all, in the business affairs of life, actuated by motives which, in the main, are substantially the same as those which brought them into durance? And when we declare that, acting in accordance with the "Old," there is, and has been, none righteous in practice, no, not one, do we not utter that which has been fully confirmed by human experience?

But while we believe that, acting in accordance with the "Old," there is, has been, and can be, none righteous in practice, we nevertheless rejoice in the belief that there are thousands,

if not millions, who are holy in heart or spirit, and who would hail with gladness the early advent of the "New." Even far back in the ages there were those who loved righteousness, and whose encouraging words of prophecy, carefully preserved by the wise and good through centuries, have imparted comfort, strength, and hope to suffering and despondent ones in the midst of their temptations, misfortunes, and trials. How beautiful and comforting, for instance, are the following words of the prophet Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of recompense of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Under the "New," the fulfillment of this blessed prophecy will be fully realized. Even bold and unscrupulous men, because no longer tempted to acts of violence or disorder, will need but little or no restraint; those undergoing imprisonment for offences committed under the "Old" will be released, and, with glad surprise and gratitude, will go forth to enjoy the bright and beneficent sunlight of heaven, and also the cheering light and warmth of human sympathy and love. Jesus, our Great Captain and Strong Deliverer, "hath led captivity captive," and he will go on, in the power of his Spirit, "conquering and to conquer," until every injurious fetter shall be broken.

Under the "New," the Public School Question would no longer be a disturbing one. As the products of the earth would then be obtained and peacefully enjoyed "without money and without price," so in educational, and all other matters, there would be no question of "money" or "price" to disturb the general harmony, and, of course, no Public School Fund to dispute about,

nor fears that any sect or sects would or could obtain undue influence or power. Indeed, we believe there could then, with propriety, and consistently with the public peace and safety, be sectarian, as well as non-sectarian, schools under the countenance and protection of the state; the state simply requiring that all its children should be educated up to a certain standard, and that they should not be taught to disrespect the cardinal principle or principles of the "New." We are of the opinion, however, that sectarianism would eventually disappear, for the reason, as we have before stated, that "everything that is intrinsically valuable in any religious, or other system, would find its best illustration or exemplification in the harmonious workings of the 'New.'" At present, we believe it is altogether desirable, and indeed very important, that secular interests in our country should be kept carefully and entirely distinct from religious or sect interests. The "Old" has already a mountain of discord pressing upon it—quite as much as it can bear without violent rupture or outbreak—and the attempt to introduce here in our country anything which even leans in the direction of a combination of Church and State, is calculated now, and perhaps more than it ever was before, to excite jealousy, and to add to the pressure, which, if much increased, may result in bringing down the accumulated discord like an avalanche upon us all, and in covering society and the state with confusion, if not with desolation. We are therefore of the opinion that, at present, our public schools should be entirely secular, and that, therefore, religious exercises, and the reading of any version or versions of the Holy Scriptures, or of any sect book, should be carefully avoided therein.

XVIII.

NATURAL RIGHTS.

“**B**UT,” it may be asked, “by what right do you propose to have all individual and private ownership of property abolished? Is it just or fair that those who have labored faithfully, perhaps for forty or fifty years, and secured considerable means, should be required to surrender it all for the common good? Have not such, exclusive right to the enjoyment and disposition of what they have earned?”

We reply, that as the earth was not created by man, so no man has, or ever had, by nature, the right to the exclusive ownership of it, or of any part of it; and of course he could not, nor cannot, properly delegate to others a right which, by nature, he does not now, and never did, possess. The common possession or use of the earth by all men, is, therefore, as much one of the natural and unalienable rights of man, as is the right to “Life, Liberty, or the Pursuit of Happiness;” and it is by virtue of man’s inherent, natural right, that we propose to have restored to all men those just relations between man and man which human laws, thus far, have unhappily and so generally disturbed. The fact that by general consent, or agreement, or by force, men have, for the most part, in the past, held property by private legal right, and that the authority for so holding it, has generally been in the form of written laws made by or for the people, cannot properly be urged as a reason why any man should continue to be deprived of his natural rights. Evils do not become respectable by reason of age. However ancient their origin, their natures remain unchanged: they are evils still, and should be abolished. It is true that a man who has been faithfully and usefully employed for forty or fifty years, is doubtless entitled to more

than ordinary consideration and regard, and to the full enjoyment of life ; but we fail to perceive how the fact of his having been so employed, entitles him to the *exclusive* ownership of any part of the earth or of its fruits. Certainly no man, nor company of men, has the natural right to confer such ownership upon him : therefore how can he properly claim it? One may say, " he claims certain property because he has earned it." But, pray, how can he earn property unless his fellow-men give him the right to do so? and, assuming that they have the right to confer upon him the privilege of earning property, have they not the right to withdraw that privilege, especially when they find the use of such a favor manifestly detrimental to their interests?

But assuming that, from indifference about, or from neglect to assert it, it were conceded that man had forfeited his claim to the restoration of his natural rights as such, there is a right still recognized by the laws of our country, if not indeed by the laws of all civilized nations, under which we believe man could legally, as well as justly, liberate himself from the thralldom of the " Old," viz. : the right of eminent domain—the right of government to take private property for necessary public uses at a fair valuation. Now we believe, as we have before stated, that the time is near at hand when it will become absolutely necessary for the peace, prosperity, and happiness of our country, and indeed of the whole world, that, by some proper authority, the " New " should supersede the " Old." If it be alleged that any law which would dispossess the present legal owners of all private possession of property, would necessarily prevent them from receiving any compensation therefor, and that, consequently, they could not consistently with past usage respecting the application or exercise of the right of eminent domain, be thus dispossessed, we reply : that, consistently with the spirit of that right, they certainly could ; for we aver that every property holder under the " Old," would realize by the change, not only an equivalent for the property thus restored to society or the state, but far more than an equivalent. Even the wealthiest man in the country would profit by the

change ; for however vast his possessions are, or may become, he is never positively certain that he will be able to maintain his ownership of them through the whole of life ; whereas, under the "New," his interest as part owner of an undivided estate could only end with death. Under the "Old," "riches frequently take to themselves wings and fly away," but under the "New," all, as owners in common of a grand estate, would be rich to the latest generation. The property of the wealthiest man in our country, is worth, expressed in money, a sum not exceeding, perhaps, five hundred millions of dollars, all of which he or his heirs are, at any time, liable to lose through misfortune, or to squander through folly ; but under the "New," he would have an equal interest, with all others, to all the property in the land—property constantly improving, and, at this time, estimated to be worth about thirty-two thousand millions of dollars—and this with the assurance that his title thereto would remain undisturbed through life, and be held and enjoyed, in like manner, by his heirs forever. We say, forever. In the Apocalypse it is written : "The second woe is past ; and, behold, the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Our country in throwing off the yoke of a monarchical government, passed through its first great woe ; in purging itself of slavery, it was subjected to another severe ordeal of fire and blood ; its third, and, we believe, its last great trial cometh quickly. We firmly believe it will safely pass through this, and that our beloved Republic will thenceforth and forever rejoice in the uninterrupted harmony and prosperity of the "New." The redeemed of the Lord will then not only be able to "read their title clear to mansions in the skies," but they and all will be able to hold and keep their title clear to equal rights throughout the land. Thus a perpetual indemnity against want, and an assurance of rational happiness to all, will be secured. These

no social system of the "Old" ever did, ever could, or ever can secure. The "New" would make the poor man rich, and the rich man richer.

As we have already shown, our country is remarkably well prepared for the early advent of the "New." Our declarations and professions as a people or nation, would, of themselves alone, fully justify us all in giving the "New" a cordial welcome. For instance, we have as a people, declared that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness; that to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness." The preamble to our National Constitution reads thus: "We the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The excellence of what is generally denominated the Golden Rule, is freely acknowledged, viz.: "All things whatsoever ye would that men should do to you, do ye even so to them." Established then, as our country is, in the principles of justice, and furnished, as we all are, with "the armor of righteousness on the right hand and on the left," surely the powers of selfishness still remaining in our midst, ought speedily to be overcome. And let us hope and trust that henceforth the enemies of our country's peace can be overcome with ballots only. The American people have at various times deemed it

necessary to resist both foreign and domestic foes even unto blood, and far be it from us to attempt to cast reproach upon their memories for so doing, or for doing whatsoever they believed was for the country's good. In their efforts and struggles to obtain and maintain their rights and interests, they doubtless have generally been actuated by worthy motives, and we believe that those who honestly and sincerely resist their country's enemies by force of arms, are, in so doing, not condemned by the God of charity. Popular Sovereignty or the Free Ballot, is undoubtedly the best safe-guard of the people against oppression or misrule, and we believe that, under the guiding hand of Providence, its enjoyment has really been one of the principal objects, if not, indeed, the principal object, for which, either intelligently or otherwise, the world has been, and is still struggling, and that its universal possession or enjoyment would be the means of bringing human warfare to a speedy close. And, now that universal manhood suffrage in our country is well established, may we not reasonably indulge the hope that, as no class of our people is any longer under the temptation or supposed necessity of fighting *for* the ballot, we shall all be able henceforth to settle all our differences and difficulties *with* the ballot?

David, the King of Israel, was not permitted to build an house unto the name of the Lord, because he had been a man of war, and had shed blood. It was reserved for Solomon, the peaceable, his son, to build the house of the Lord, and to establish a kingdom whose glory and renown should fill the whole earth. And, now that our own country has passed through the fiercer antagonisms of the "Old," and God has given us, as a people, "abundance of peace," let us no longer delay, but, with willing hearts and hands, let us proceed to the erection of the Social System of the "New"—a System whose greatness and grandeur shall as far transcend the glories of the ancient time and temple, as the splendor of the meridian sunlight transcends the brightness of the early dawn.

Concerning the house of the Lord which Solomon builded, it is written (1st Kings VI): "And the house when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." The stones and timbers of which this house was mainly composed, were wrought or fashioned, we suppose, in the quarries and in the mountains; and, in the course of their preparation, much noise and confusion of sounds doubtless fell upon the ear; but, in the course of its erection, no discord nor jarring sounds were heard throughout the house. Amid a stillness, emblematic of the sweet peace which the weary soul experiences that has found a place of rest, the stately pile was reared. And now, that, in our own beloved land, the materials for perfect social happiness are all prepared, let the noiseless, peaceful ballot alone be employed to preserve the stillness, as our people shall proceed to the erection of the Social System of the "New."

XIX.

SELFISHNESS NOT INSURMOUNTABLE.

IT is admitted that, particularly within the present century, extraordinary progress has been made in the diffusion of useful knowledge; that labor-saving machinery within the same period has been invented and utilized to an extent very far greater than ever before; that the number of persons engaged in works of benevolence is constantly increasing; and that teachers of morality and religion have been, and still are, as active as ever in their respective callings. Nevertheless, it is

contended that the selfishness of man presents an obstacle to the introduction of the "New," exceedingly difficult to overcome, if not indeed insurmountable.

We admit that, by long indulgence, and the force of habit, selfishness has obtained great influence and power in the world. In one form or another, it is manifested more or less in almost, if not in every living thing. But let not this fact discourage those who hope for and expect, the early advent of the "New:" nay, rather let this fact be their best encouragement. It is true there are those who appear to love themselves quite exclusively, but we believe that, as a rule, such, when fully enlightened, will take pleasure in doing to others as they would have others do to them; whereas they who are indifferent about themselves, will, as a rule, care but little for the happiness of others. Selfishness is simply unenlightened, perverted self-love—it is self-love in excess. Reason and Religion, aided by Science, will ere long, we trust, make it plain that all excess is injurious, and wholly unnecessary; and that men can best promote their own happiness, and that of their fellow-men, by avoiding excess in all things, and that this can be done, effectually, only under the "New." Long time have many men—especially the leaders among men—reveled in excess; long time have they indulged largely in the fruit of the tree of the knowledge of good and evil. They have indulged therein until, in the extent of their knowledge, they have become, and are becoming "as gods." Best of all, their very errors have had their blessed compensations. Indeed, if man had not erred, he could not, as we have seen, have known the *fullness* of the Divine benevolence. Man's desire for, and enjoyment of excess, may be likened to "the flaming sword which was placed at the east of the garden of Eden, which turned every way to guard the way of the tree of Life" after man had been driven from the garden. For love of excess has, through all the ages of the world, turned every way in its search for irrational enjoyment and, as a rule, has diverted or attracted man away from the heavenly path.

But now that man's experience is greatly enlarged, let him prepare himself for the enjoyment of a better state—for the enjoyment here, as well as hereafter, of the "healing leaves and pleasant fruits of the tree of life"—for the enjoyment of the "pure river of water of life." And let it never be forgotten that the enjoyment of individual or private worldly wealth is the enjoyment of excess, and that excess in all its forms is evil.

Let us not be misunderstood. We do not regard the "Old" as consisting chiefly of faults: far from it. To even regard it as tending rather to evil than to good, would be to doubt the influence and power of that Being by whose wisdom man was created "subject to vanity." There is more happiness than misery or sorrow in the world—more good than evil. That this is so is evident from the fact that men generally cling to life. We do not believe that evil was appointed that good might come out of it; but that it was impossible (all things being considered) to make man otherwise than subject or liable to evil; and that, therefore, even his faults have been and will be, in the providence of God, invariably overruled for good. The "Old" is, at least in part, really the product of the mistakes which man has made in the infancy and childhood of the race: the introduction of the "New" will indicate man's maturity. As we have already said, "the maturing world is beginning to put away its childish things;" and we believe the time is not far distant when the weakness and inexperience of its youth, will be succeeded by the wisdom and strength of a noble manhood.

To the end that the "New" may, without delay, be established in the earth, let men of all classes and conditions, prompted by love to God, and to each other, immediately urge the importance of its early introduction upon the attention of their fellow-men. Especially, let those who, in worldly matters, have been and are, energetic and enterprising; those who are earnest and enthusiastic in their natures; those who possess more than ordinary intelligence and natural endowments—the leaders, the captains of men, the men of note—let such, in particular, awake to a due sense

of the disadvantages and dangers which threaten us all under the "Old," and of the priceless value of the blessings which may be realized under the "New." Long time have many of the leaders among men, indulged the self-satisfying delusion that their time and talents belonged chiefly, if not exclusively, to themselves; that their superior abilities have entitled them to the enjoyment of superior rights; and, acting upon this assumption, have not regarded the rights of their fellow-men. Let this specious, but mistaken fancy, be at once dispelled; and let such, and all men, be animated by the earnest and excellent spirit which has distinguished many of the great and good in the past. Let us all emulate, for instance, the spirit and conduct of the great apostle Paul, who, on a certain occasion, said: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." In his epistle to the Romans, Paul says: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me." In his epistle to the Galatians, he says: "Bear ye one another's burdens, and so fulfill the law of Christ." Said Jesus to his apostles: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Let those of any religion or sect, who claim to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people," remember that they are entitled to such distinction, only as they are "zealous of good works;" only "as they show forth the praises (or virtues) of him who hath called them out of darkness into his marvelous light." Let those who declare that if Christ had not chosen them, they would not have chosen him, remember that, if they

are choice, or chosen, it is "that they should go and bring forth fruit." Let such remember that they are elect or select, not in order that they alone should be saved, but that they should be active instruments in the hands of God in the blessed work of saving their fellow-men; that for this purpose even "Christ himself is laid in Zion for a sure foundation—a chief corner-stone, living, elect, precious." Let capitalists, who, owing mainly to sharp competition between themselves, realize in many instances how difficult it is to save even themselves from poverty, see, from their own perplexities and embarrassments, the almost hopeless prospect which confronts the multitudes who depend upon them for their daily bread. In short, let all, of whatsoever name or condition, seeing that the "Old" is outliving what of usefulness there has been in it, at once combine their efforts to establish the Social System of the "New."

Nor let the magnitude of the work discourage those who are honest and earnest in the cause. Let such remember that, in a good cause, "five shall chase an hundred, and an hundred shall put ten thousand to flight"; and that by the same proportion of increase of influence or power, ten thousand shall put five millions to flight, and that less than five millions shall overcome the world. "A little one," says the prophet Isaiah, "shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." When Gideon went down to attack the army of the Midianites, which consisted of an hundred and thirty-five thousand men, he took with him, for this purpose, only three hundred men; but they were earnest men—men of faith and courage—men who in their eagerness to press forward and surprise the foe, would not, though thirsty, bow down upon their knees to drink, but, unlike others, hastily lapped the water from the stream. And now let the little band of earnest ones—the select or chosen followers of him who is "Faithful and True"—charge upon the mighty hosts of Mammon: and as Gideon's companies had their battle-cry: "The sword of the Lord and of Gideon," so let this band of elect or chosen ones go forth with its rallying cry,

“ God’s love is our sword—love worketh *no ill* to his neighbor.”
And let their voices ring out full and free as the sound of a bell
upon the clear morning air, No ill, *No ill*, No **ILL**:

No ill to the rich, *no ill* to the poor ;
No ill to the great, *no ill* to the small ;
No ill to the high, *no ill* to the low ;
No ill to the friend, *no ill* to the foe.

In the early history of the Christian Church, the members thereof, as we have seen, sold their property or possessions, and had all things common, i. e., they converted their houses, lands and goods, by sale, into that portable or convenient form of property called money, and the use of this they enjoyed in common, “ distribution being made unto every man according as he had need.” They could not, at that time, hold property in common in any other way ; but now that Christianity has become a power in the world, the time is near at hand, we believe, when this Christian principle of common property will be made the cardinal feature of the organic law of states ; and then, of course, money will not be needed to represent other values, and the silver and the gold can all be converted into articles of ornament or use.

To the suggestion that such a condition of things would involve a virtual union of Church and State, and that unpleasant consequences might result therefrom, we have to say, as we have already said, that the “ New ” would lead to harmony in all things ; that each could worship God according to the dictate of his own conscience, and without the slightest fear of interference from his neighbor ; that religious parties are at variance now not so much because of differences in matters of faith, as they are on account of differences of worldly condition ; and that the abolishment of the “ Old ” would quickly extinguish all unpleasant dissensions ; that when Mutual Accountability is firmly established among men, there could and would be no harmful combinations of any kind ; that evils result mainly from the possession and exercise of Irresponsible Power, and that, when this is abolished, differences

of opinion, on religious or other subjects, would lead to no unpleasant results.

It is written (Judges, Chap. VII.) that when Gideon's three hundred chosen men blew their trumpets, displayed their lights, and shouted round about the camp of the Midianites, that the Lord set every man's sword against his fellow even throughout all the host, and that the host fled.

As then the mighty army of Israel's enemies fled before a little band of earnest and determined souls who, with God's name upon their lips and with torches in their hands, stood firmly in their places and alarmed the foe, so now the hosts of Mammon can be easily overcome by the power of God, and the full displays of the light of truth set forth through chosen men. For although the hosts of Mammon are apparently united by a common bond or feeling of selfishness, they are, nevertheless, by force of circumstances, really divided against each other, and not only is Capital divided against Capital, but Labor also is divided against Labor, and both Capital and Labor are divided against each other, so that every man's hand appears to be lifted in opposition to his fellow "even throughout all the host." Now, as "a house divided against itself cannot stand," even though it be large, so a truly united house, even though it be small at first, must eventually prevail.

Therefore, in the effort to introduce and establish the "New," let there be no faint-heartedness among the professed followers of him who is "Faithful and True." And as such have shown themselves zealous for the everlasting welfare of the souls of men, so now let them take an earnest interest in the welfare also of the bodies of men. It has been said, "Take care of the pence, and the pounds will take care of themselves." Now, while we are not prepared to say that the scrupulous care of the lesser—the body—will invariably secure the everlasting happiness of the greater—the soul—we, nevertheless, do say that the soul will not suffer from any proper care or attention which may be bestowed upon the body. The fact that the children of able and prudent

parents are generally carefully taught and provided for, with the object of promoting their general well-being, is evidence that the parents do not expect evil results to flow from careful attention to their wants, while it is well known that evil consequences have in many cases, resulted from indifference toward, or neglect of, the dependent. "Train up a child in the way he should go," says Solomon, "and when he is old he will not depart from it." And, with equal propriety, we believe we can say to the leaders and captains of men, "See to it that those who depend upon you to lead and advise them aright, shall not be disappointed in you; make their cause your cause, their happiness your happiness, and you shall not be disappointed in them. Able man, eminent man, chosen man, in an especial sense—

THOU ART THY BROTHERS' KEEPER.

And not only does the voice of thy brothers' blood—blood shed through thy selfishness or neglect—cry unto God from the ground, but living men are constantly looking unto thee for sympathy, and crying unto God and thee for help. Awake then from thy slumber, O man of noble heart and mind, whosoever and wheresoever thou art, and stand up for God, for Truth, for Humanity, and Right.

WRITTEN LAWS STILL NECESSARY.

WE have said that we believe the time is near at hand when the Christian principle of Common Property will be made the cardinal feature of the organic law of states; and we believe our own country is better prepared than any other to take the initial step in this matter. Already our Political System is republican, and we have only to banish the "Old" from among us, to make our Political and Social Systems homogeneous and harmonious. In fact the two Systems would be so completely fused into one that the difference between them, if any, would be hardly distinguishable. The Political System would simply embrace the larger, or more comprehensive affairs of state; the Social, the smaller, or those which relate to matters of every-day life; but they would be essentially one—one in spirit, one in purpose.

As any measure, to be effective, must be established by law, or receive the protection of law, so, therefore, the "New," to be thoroughly effective, must be established and supported by the law of the land. Irresponsible Power always has been more or less abused, and will doubtless continue to be abused as long as it exists. A desire to hold or possess it, implies a willingness to abuse it, and it is therefore not safe—certainly not as yet—to depend upon moral influence or suasion only, for the correction of human faults. Measures, whether good or bad, to be practically effective, must, as yet, be made so by force of law.

Let a political party therefore be formed, whose chief object shall be to promote such legislation as will lead to the lawful establishment of the "New," and let the party be known as the

United Republican Party. We suggest this name for the party as being a more appropriate one for such a party than any other that could be adopted. Our country, it is true, is called the *United States of America* ; but we have never been a truly united people, and, we believe, we never will be until all our individual interests are merged into one common interest. We would have our country to be not merely a confederation of states, which by some it is claimed to be, but a United Republic ; hence we would call the party favoring such a republic, The United Republican Party, the members composing it, United Republicans, the individual member of it, a New Republican. Let the motto of the party be, Common Property and United Interests, as against Divided Property and Opposing Interests ; or the “ New ” as against the “ Old. ” Let its candidates for political positions—especially those for congressional positions—be pledged to vote for such measures as will favor the accomplishment of its cherished object ; and when the party is found to be, or is supposed to be, sufficiently strong, let a proposition be submitted, according to one or the other of the modes prescribed by Article V, of the National Constitution relating to amendments, to modify or amend the said Constitution, and let the principle of Common Property or the “ New, ” be the distinguishing feature of the modified or amended Instrument ; and, when duly ratified, let this vital or distinguishing feature of it thenceforth and forever continue to be the fundamental principle of the law of the land.

We would recommend that the new article or amendment should, in substance, read as follows, to wit :—

ARTICLE —.

SECTION I.

I. Individual or private ownership of property, being incompatible with the general welfare of the people, is forever prohibited in the United States ; and all property of or in the United States is held or owned by the citizens thereof in common.

2. The coining of money in the United States for circulation therein, or the use of money as a circulating medium between citizens thereof, is forbidden.

3. All pecuniary claims whatsoever against the United States held and owned by any citizen thereof, and all pecuniary claims held and owned by citizens thereof against each other, and by the United States against any citizen thereof at the time of the ratification of this article, are null and void: and all pecuniary contracts between citizens of the United States or between the United States and any citizen or citizens thereof, are forever prohibited.

4. Commercial intercourse and amity between the United States and foreign states, and the citizens or subjects of foreign states, is recommended; and all lawful claims of any foreign state or of any citizen or subject thereof, against the United States or any citizen or citizens of the latter, shall be discharged by the United States.

5. All persons of foreign birth in the United States who intend to reside therein, if not already citizens thereof, are required to become citizens of the United States; and all aliens having property in the United States, but not intending to become citizens thereof, are required to remove the same therefrom, or receive just compensation therefor. But nothing in this provision shall be construed to interfere with the exercise of due courtesy to strangers who may come to the United States as visitors, or as representatives of commercial or business houses abroad, or as representatives of foreign states.

SECTION 2.

1. Polygamy being incompatible with justice, good order, and morality, is forbidden in the United States.

SECTION 3.

1. The right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any state thereof, on account of sex.

2. The congress shall have power to enforce, by appropriate

legislation, the provisions of this article ; and any thing either expressed or implied in this constitution, or in the laws of the United States, or in the constitution or laws of any state or territory of the United States, inconsistent with the provisions of this article, is inoperative or void.

It will be observed that we do not propose the use of abrupt measures for the bringing about of the desired change. We could, we suppose, justifiably recommend, for the purpose of effecting such a change, the formation of a new national constitution to supersede the present one; and that the convention framing it should authorize its ratification by a majority of the congress and of the states less than that required by article V, of the present constitution, relating to amendments. But we prefer not to abandon the constitution of our fathers, but, regarding it as a firm foundation, we propose to build upon it to a higher plane, and, standing there, to still regard our grand old constitution of

“WE THE PEOPLE DO ORDAIN AND ESTABLISH,”
as a solid and enduring basis.

If it be said that an attempt to form, at this time, a new political party with such an object in view, would be premature, and result in failure, we reply, that, in that case, the effort would simply have to be suspended until there should be a better prospect of success. But that if such an attempt should be successful, it would prove that the movement was not premature.

If the movement be objected to on the ground that its present success would cause sudden or rapid changes in the habits and usages of society, and that, as a result of these, many persons would be subjected for a time to the liability of much annoyance, inconvenience, and trouble, we have to say, that no important change from one condition of things to another can be made without incurring such a liability. If a man build a house and remove to it from another, the matter of building and removing will involve a certain amount of inconvenience. Even some of the ordinary or natural changes which occur in the course of human

experience, are attended with much suffering, anxiety, and solicitude. We have seen too that contrast is one of the principal mediums through which we enjoy our existence; and in the transition from the "Old" to the "New," we must expect that the darker shades of the contrast will be, to many, somewhat trying, and to some, possibly, even afflictive. But as the inevitable sufferings and anxieties of life are frequently succeeded by results which bring unusual joy and gladness, so the trials experienced in the transition from the "Old," will increase our appreciation of the blessings of the "New." The apostle Paul, in his letter to the Romans, contrasting present sufferings with expected glory, says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." In his second letter to the Corinthians, he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

To the suggestion that the movement, in its incipency, would be countenanced or encouraged mainly by the poor and the suffering, by the idle and disorderly, and that the connection of the latter with the cause would bring it into disrepute, we reply, that, in our judgment, the cause would not be disgraced by such a following. We have seen that, all things being considered, God could not have created man otherwise than with a liability to err, and that it is therefore our duty, as it should be our greatest pleasure, to provide for the needy, and to reclaim the wandering. It is in this spirit, we trust, that the Church sends forth her affectionate invitation to the erring, the desolate, and the distressed, to come to Christ. "Come," she says:—

"Come ye sinners, poor and wretched,

"Weak and wounded, sick and sore,

"Jesus ready stands to save you,

"Full of pity, love and power:

"He is able—

"He is willing—doubt no more."

When David, the king of Israel, commenced his career as a

leader among men, his followers were not from among the notables of the land, but, it is written (1st Samuel: XXII), that "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men." In point of numbers, this band was certainly not a formidable one, and the materials which composed it were, to a considerable extent at least, not of the choicest kind. Nevertheless, David's power increased, and he became king over Israel, and his kingdom and his government, and that of his son Solomon, his successor, became world-renowned. "God hath chosen," says Paul, "base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

Certainly the attachment of the needy and the afflicted to the movement, should in no sense whatever cause it to be disparaged. For not only, as we have said, are sufferings frequently valuable, in that our enjoyments are increased by contrast with them, but they serve also to purify the heart and life. Suffering is to the true soul what the refiner's fire is to gold. It is through suffering that the dross of our natures is consumed, and the gold refined. Even Christ Jesus himself was made perfect through sufferings. "For it became him," says Paul, in his epistle to the Hebrews, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Let us therefore accept with thankfulness the valuable experience which sufferings frequently beget, and, whether we be rejoicing or sorrowing, let us not treat with indifference or contempt the claims or cause of suffering or neglected humanity.

To the suggestion that such a movement would cause millions of persons to be dissatisfied with their present condition, and that it is wrong to promote or encourage a feeling of discontent among the people, we have to say, that, while, without doubt, it is generally *good* not to encourage such a feeling, it is, nevertheless,

better to remove the cause of it, especially when the removal of the cause would result in no real harm to any, but in much good to all ; and more especially, as is now the case, where the discontent already existing is very great and increasing, and can hardly be removed at all, by the methods heretofore employed.

It is true the apostle Paul, in his letter to the Philippians, says: "I have learned, in whatsoever state I am, therewith to be content." And in his epistle to the Hebrews, he says: "Be content with such things as ye have;" and in his first letter to the Corinthians, he says: "Art thou called being a servant? care not for it: but," he adds, "if thou mayest be made free, use it rather." In the course of human events, the people of the United States have become, to a great extent, politically free and equal, and having the power, under their National Constitution, to secure, by peaceful means, the enjoyment of equal social rights as well as of equal political rights, ought they not to use that power, rather than continue to suffer unnecessary disadvantages and losses?

One of the important characteristics of the "New"—indeed, a very important one—would be the facility with which want and suffering could be relieved either at home or abroad. At home, the neighborhoods or sections having a surplus of products could, almost with the speed of the wind, supply those that lacked. And our country could with ease, and without the slightest fear of want among ourselves, supply his daily bread to every needy fellow-creature throughout the world. No longer would the necessities of starving millions in foreign lands, dwarf the results of the labors of our missionaries who are endeavoring to persuade those millions to listen to the message of redeeming love. But as our missionaries would go forth in their labor of love completely furnished with the bread of this life in one hand, and with the message of eternal life in the other, the thankful multitudes would receive the proffered blessings, and enjoy thereof and live; and, full of grateful praise, they would shout with united voice, "Alleluia: for the Lord God omnipotent reigneth."

XXI.

HUMANE FORCE JUSTIFIABLE.

IT may be said that as the employment of force under the "Old" has frequently been deemed necessary to restrain the lawless, and compel submission, so, under the "New," the occasional use of force for such purposes would doubtless be found necessary at least for a considerable time, and we may be asked if such a use of force would not be likely to interfere more or less with the exercise of that spirit of charity or love which should be the leading characteristic of the "New." To this we would reply, that we believe the faults or wrongs which are committed under the "Old," are mainly, if not entirely, owing to its defects, and that, when the "Old" passes away, all faults or wrongs would speedily disappear; that indeed the temptation to resort to harmful force for any purpose would seldom, if ever, be presented. Moreover, we do not believe that the exercise of force under any system of society is at all improper when used with purely benign or benevolent intent; and we believe that the temptation to do ill which might arise in any such case is far less to be dreaded than the temptation to do nothing in the fear that ill might result from action, or that our comfort and tranquillity might be disturbed. We believe—indeed we are well convinced—that the only effectual way to overcome evil is to overcome it with good; and while we can make no positive choice between indifference or apathy respecting a *great evil* on one hand, and a disposition to overcome such an evil by the employment of a *lesser evil* on the other, we, nevertheless, regard the latter disposition as being less objectionable than the former. Indeed, we believe that even our Great Father himself, although he purposes no harm

whatever to his offspring, nevertheless, finds it necessary, all things being considered, to permit lesser evils to overcome greater ones; that he permits this to be done "not willingly," but because, all things being considered, it cannot be avoided.

Force or action is one of the principal indications or manifestations of life. It is by force that the tiny blade pushes its way through the dark, tough earth to the coveted light. By force, the heart, the seat of animal life, compels the vital fluid—the blood—to circulate through the arteries and veins that life may be preserved. Propelled also by Divine power or force, mighty worlds revolve in space, in order, doubtless, that universal life may be enjoyed. In fact, through the medium of force or action, all living things may be said to possess and enjoy their existence. In itself, force or power is, as has been said, neither good nor bad; it works either good or ill according to the intent with which it is used. In the government of children, its mild employment is sometimes clearly necessary, and in restraining adults, who, by reason of some serious misfortune, are not responsible for their actions, its employment is also sometimes necessary; and the avoidance of gentle or humane force in such cases is, in our judgment, at least an error; and we can see no good reason why force should not be employed in any case where it can be used with good intent, and with a reasonable prospect of advantage to those to be affected by it. It is true that in imposing restraints upon our fellow-men, great care should be taken to employ an adequate force in order that the temptation to do injury may be avoided. He, whose bodily strength will permit him to lift a weight of only one hundred pounds, should not attempt to lift one of three hundred pounds; and a lesser force should not be employed in any case in an attempt to arrest a greater one. With respect to the use of authority or force in the political affairs of our country, our forefathers adopted, for general purposes, the principle that a majority, whether small or large, should rule; but it would seem that they were not willing to trust the determination of very

important matters to the decision of a small majority. For the determination of the most important matters, they required the assent of a very large majority. They required, for instance, for the ratification and establishment of our National Constitution, the assent of two-thirds of the states. Under the Constitution, the members in each house of Congress cannot expel a disorderly member except by a vote of two-thirds. Every act of the National Legislature, disapproved by the Executive, must, to become a law, be re-passed by the votes of two-thirds of both Houses. The assent of two-thirds of the Senate is required to impeach the President of the United States. A proposition to amend the Constitution of the United States must be by a two-thirds action on the part of Congress or the states, but the final ratification of a Constitutional amendment requires the assent of *three-fourths* of the states.

It would seem from these precautionary measures that our forefathers did not deem it prudent to attempt the exercise of authority in very important matters with the strength or force which only a small majority could furnish. They doubtless felt, too, that the decisions of large majorities would be more likely to be just than the decisions of small ones.

While we believe, therefore, that the rule laid down by our forefathers, requiring the assent of large majorities for the ratification of important matters, was and is a wise one under the "Old," we, nevertheless, believe that under the "New," its conservative or restraining power would seldom, if ever, be needed, for the reason that, while under the antagonisms of the "Old," majorities are generally small, under the harmonies of the "New," there would probably be nearly or quite entire unanimity. Every human being within our borders would be kindly and fully provided for, and consequently no antagonisms would be provoked. Depredators upon our borders would soon cease to molest us, for the reason that we could readily and easily overcome them with kindness; and, even if we could not immediately subdue them thus, it would be far better and cheaper for us to continue our

kindness, and supply them with the necessities of life, than to refuse these and resist them unto blood. The effect of such a course upon our resources would be very small, in all probability, hardly noticeable. If it be suggested that such leniency might subject us to the charge of cowardice, we reply that it really requires more true courage to overcome evil with good, than it does to overcome evil with evil: besides, our motive for exercising leniency would be well understood, and we should be honored for it instead of being despised. There are many ways in which heroism can be displayed without resorting to violence. True heroism does not consist in boldly depriving an enemy of life; but it does consist in boldly encountering danger to save life. It is quite certain that foreign powers would not attempt to harm us, for the reason that there would be nothing whatever done, nor any disposition shown, on our part, to harm them. Even if foreign monarchical governments, fearing the effect of our influence upon their institutions, should attempt the overthrow of ours, their own people, we believe, would baffle them in any such attempt: besides, the jealousies which usually exist between rulers, would prevent them from attacking us, either singly or in concert, even if their people were disposed to unite with them in such an undertaking. It is worthy of note that, even during our late domestic strife, no foreign government, as such, took sides either for or against our country's flag. It is true that, if a considerable number of our people were to regard resistance to our country's enemies by the sword in certain cases, as an evil less to be dreaded than submission, they could, of course, employ the sword; and its use in such cases of defence would doubtless be effective. A people fighting against downright oppression are apt to fight with great effect. We believe, however, that the temptation to use force or power for hostile purposes, would seldom, if ever, be presented. Indeed, the "light of our blessed example would shine so brightly that all nations and governments would see our good works, and glorify our Father which is in heaven." Even the kings of the earth would, we believe, soon bow in ador-

ing submission at the footstool of the Prince of Peace. Says the Psalmist: "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. He shall have dominion also from sea to sea, and from the river to the ends of the earth. Blessed be the Lord God, the God of Israel, who doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and amen."

We may be told, however, that when Jesus, our Great Divine Exemplar, was upon the earth, he did not employ even friendly force in his own defence, or for the restraint of human faults, or for the regulation of human conduct. Says the prophet Isaiah: "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." And we may be asked, in view of the meek and submissive spirit which characterized our Divine Leader, how we can, as his consistent followers, even with friendly intent, employ force in attempting to restrain our fellow-men from doing harm.

We reply: that, up to the time of his death, Jesus was the only one on earth who was perfectly faultless; the only one on earth who could use force without the temptation to employ it injuriously. It is true he was popular with the multitude, for it is written that "the common people heard him gladly;" and we believe they would have rallied to his support, and defended him from assault if he had called upon them so to do; but, in their unconverted state, they would, doubtless, have used vindictive force or violence in his behalf; and, as dependence upon

such support was entirely contrary to the purpose for which he came into the world, there was, of course, no other way in which he could avoid the employment of harmful force in his own behalf but meek submission to such suffering as his persecutors might choose to inflict. While he was in the world, he was the only perfect fruit of the Spirit: "the only begotten Son of God:" the only lamb of the great human flock that was perfectly "blameless and harmless;" and, therefore, he could not, without the interposition of a miracle, have been saved through the medium of friendly force from the untimely and painful death which awaited him. The interposition of a miracle to rescue him from death would, we believe, have been contrary to the Divine Economy, and especially so to that part of it comprised in the plan of redemption. It was his own meek submission to death at the hands of his enemies which taught his disciples that they too were to be willing to lay down their lives rather than not enjoy the love of overcoming evil with good. And it is through the influence and power of his perfect example, especially as set forth in his death, that many have since been born of the Spirit and are the sons of God as he, himself was the son of God; and we believe the numbers of such are increasing, and will continue to increase until "the meek shall inherit the earth." Then shall the employment of friendly force or power be as proper and beneficent as the employment of unfriendly force has hitherto been injurious and frequent.

That the apostles of Jesus were not converted previous to his death, and were, therefore, not prepared to attempt his rescue from the hands of his enemies without resorting to the employment of unfriendly force, is evident from what they did at or about the time he was betrayed. He had directed his apostles to purchase a sword or swords, and, when they said, "Lord, behold, here are two swords," he said unto them, "It is enough." The sword is the emblem of authority and power, and the manner in which the sword was used by a leader among the apostles, at

that time, or on that occasion, proves that they were not prepared to employ force or power against their enemies in a benign or friendly manner; for it is written that "Simon Peter having a sword, drew it, and smote the high priest's servant:" and that he did so with harmful intent, and not merely to intimidate the man, is evident, for it is written that "he smote the servant, and cut off his right ear." Certainly the Prince of Peace did not direct them to purchase a sword or swords that they might use violence in his behalf. This direction was given, we believe, in order that the fact might be proved beyond a doubt, that, even at that late hour of their discipleship, his own chosen apostles did not fully comprehend the true nature or character of his mission. To demonstrate this fact, even one sword proved to be "enough," and it gave his meek submission to death at the hands of his enemies, the fullest justification, and, as a testimony and an example, a priceless value.

XXII.

THE SOCIAL PALACE.

EVEN if we were competent to set forth in all their details, the proper methods which should be adopted, in the construction of the Social System of the "New," to secure the greatest amount of rational happiness to man, we do not deem it necessary for the present to give more than a general outline of our views on this subject. Doubtless much—very much—that is valuable in this regard, must be ascertained by trial or experiment. When the details of the "New" are perfected, it will be found, we believe, that the great city, with its capacity to accommodate hundreds of thousands of persons, on one

hand ; and the country farm-house, capable of accommodating but a single family, on the other, will both be abandoned ; and in their stead, Social Palaces, stationed at convenient distances from each other—each Palace capable of accommodating a few hundreds, and in some instances, perhaps, a few thousands of persons—will be constructed, the size of the Palace, and the number of persons to occupy it, to be determined by its location, and the kind of industry to be carried on in its vicinity.

That the great city is a necessity under the “ Old,” is evident. Within it, commerce, manufactures, and trade flourish. Within it, the agriculturist finds a market for his products, and supplies himself with such articles of comfort or luxury as he cannot successfully and conveniently produce at home, and without which his enjoyment of life would be much restricted. Nevertheless, the great city is almost universally regarded as, in many respects, a great evil. Pure air and pure water—so necessary to the establishment and preservation of good health—are seldom enjoyed within its limits ; much of its impure and refuse matter is disposed of through the medium of sewers, whose contents flow into and defile the adjacent water-courses : and excess in the great city abounds in all its forms. Notwithstanding the displays of elegance and splendor which usually characterize it, it is a lamentable fact that the tendency of the great city is to deteriorate and degrade a large portion of its population, both morally and physically. It is in the great city that the fruit of the tree of the knowledge of good and evil is most enjoyed, and where the tendency is greatest to effeminacy, excess, and death. Concerning the great city Babylon, Isaiah, in his prophecy, says : “ And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be overthrown : God overthrew Sodom and Gomorrah, and it also shall be overthrown. It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there : but wild beasts of the desert shall lie

there : and their houses shall be full of doleful creatures : and owls shall dwell there, and satyrs shall dance there.”

“ And I saw,” says John, the Revelator, “ And I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. * * * And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. * * * And the merchants of the earth shall weep and mourn over her ; for no man buyeth their merchandise any more ; the merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing, and saying, Alas, alas ! that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ! for in one hour so great riches is come to nought. * * * And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee : and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ;

for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints and of all that were slain upon the earth."

Without dilating further upon its evils, we would say, it is in language similar to what we have just quoted, that the great city and its merchants are generally described throughout the Scriptures.

But there is a city which shall endure forever—"a city which hath foundations, the New Jerusalem, that cannot be shaken, whose builder and maker is God." The great city of the merchant has much therein to challenge our admiration; science, art, literature, flourish there; but its brilliancy pales before the glories of the New Jerusalem, "for the glory of God doth lighten her, and the Lamb is the light thereof." She too, like great Babylon, is full of untold wealth and beauty; "the foundations of her wall are garnished with all manner of precious stones, her gates are pearls, and her street, pure gold, as it were transparent glass:" but, unlike great Babylon, there is "nothing in her that defileth, neither anything that worketh abomination, or maketh a lie." Says the Revelator, "And the city lieth four-square, and the length is as large as the breadth; * * * the length, and the breadth, and the height of it are equal." In the New Jerusalem, there will be no inequality of rights, political or social, public or private; no worldly antagonisms, no animosities. The rectilinear or cubical form, which the holy city is described as having, is a beautiful type of the squareness or rectitude of spirit and conduct, which will characterize the heart and life of the people under the "New." All that is done between man and man, in the New Jerusalem, will, to use a homely phrase, be "fair and square."

The plan of organizing society into groups or clusters, the groups, severally, numbering according to circumstances, from a few hundreds to a few thousands of persons, would certainly be a great improvement on the plans at present generally adopted. On this plan, the impurities so common to the great city could

easily be avoided, while all the advantages to be gained from extensive social intercourse, could still be enjoyed. Thus organized, like the bees, into convenient groups or clusters, the members of each group or phalanx could most effectively assist each other, and realize to the fullest extent, the advantages to be derived from united effort; and the groups themselves could, and doubtless would, assist each other, and with the happiest effect upon the general welfare. Impure and refuse matter, so difficult to control or properly dispose of, in the great city, could be easily utilized by each group, and the water-courses be preserved from defilement. As competition for purposes of selfish gain would no longer exist, there would, of course, be no temptation to adopt the methods, in the various industries, which are employed under the "Old" to cheapen the cost of production. Hence steam-power only, or perhaps some other motor still more powerful than steam, could be employed to propel machinery; and water-power, through whose agency many rivers and streams are rendered impure, could be abandoned. Canals, and other sluggish water-courses, those breeders of malaria and disease, could be opened, and their waters freed from restraint, and thus rendered innoxious. As there is an abundance of material for bricks, an abundance of stone in the quarries, and immense quantities of iron ore and coal in the mines, there would be but little necessity for wood in the construction of buildings, or for fuel; besides, buildings constructed of brick, stone, or iron, would be fire-proof, and therefore much safer than those of wood, and far more durable. The planting of trees, and economy in the use of wood, would tend to the preservation and increase of the forests, those great promoters of a steady supply of water to rivers and streams. With the water-courses clarified and improved, fish culture, a very entertaining and important department of human interest, could be carried on under the most favorable circumstances, and a large amount of valuable food thereby obtained; and the poetry and romance associated with forest, mountain, glen, and pure and never-failing streams, could be fully enjoyed.

Without enlarging upon the subject, we would name a few more of the advantages which the group or phalanx would have over the present social system or systems. For culinary purposes, for instance, one apartment in the palace would serve for hundreds of people ; whereas, now, for a large number of people, scores or hundreds of places are usually occupied for such purposes ; thus many persons, especially women, would be relieved from much annoyance and toil in this important department of house affairs.

A great hall in the palace could be set apart for purposes of general improvement and social enjoyment. As no violation of decency or morality would be permitted in any exhibition, lecture or debate, this hall could, with propriety, be used for various purposes. At one time, it could be occupied by a gathering of worshippers ; at another, it could be used as a lyceum ; at another, as a school room ; at another, for purposes of amusement, etc. Instead of requiring, as now, hundreds of stoves or furnaces to heat as many houses, the entire palace could be heated by steam conveyed through pipes or other convenient apparatus ; and for safety and convenience, the steam could be generated at a point away from the building but in its immediate vicinity. Steam could be used also, as we have already stated, for power, and the extent to which it would, undoubtedly, be so employed, would quite relieve humanity from the hardships of the so-called primal curse.

As we have no titled nobility here with their dependants and retainers, palatial buildings in our country have consisted chiefly of colleges and great hotels ; and of asylums for the insane, and places of refuge for other unfortunates ; and some of these buildings are beautifully located and well appointed. Palaces for the insane are erected with the object, in part, of endeavoring to *cure* these saddest or most wretched of all unfortunates. The erection and occupancy of social palaces according to the plan we propose, would, we believe, *prevent* the existence of mental derangement, and of every other serious malady ; and

as it is said, and we believe with truth, that "an ounce of *prevention* is better than a pound of *cure*," the superiority of the "New" to the "Old," in this particular also, would doubtless be fully proved. In the social palace, all "devils," or evil influences, would be "cast out," and men instead of being violent and destructive, as some are now, would be "found sitting at the feet of the Redeemer, clothed, and in their right mind."

Opportunities for the cultivation and enjoyment of the beautiful in nature and in art, would be almost limitless. The palace, internally and externally, and its surroundings, mountain, glen, forest, field, and running brook, would, doubtless, all have their hidden beauties brought to light by the magic power of genius; and, filled with admiration and delight, in imagination, man would soar to heavenly heights, and, enjoying nature, worship nature's God.

We have been told that the grouping of hundreds of persons together into one building, in the manner and under the system recommended, would put the family relation—that great safeguard of society—in jeopardy; that a community of worldly interests would naturally lead to a community of husbands and wives. In support of this position, it is alleged that there are certain communistic bodies in which the marriage relation is indifferently regarded, and it is inferred that indifference in this respect would characterize communistic bodies under all circumstances.

To this, we reply, that, while there may be an unlawful or improper freedom between the sexes in some of those bodies, in others, the sexes are under a religious obligation to live separate and apart from each other. There is therefore no force in the suggestion that community of property would necessarily lead to a community of husbands and wives. Some communistic and semi-communistic bodies may, we think, be compared to precocious specimens of fruit, which, owing to some internal defect, ripens before the proper time. It may be that in some instances communism has thus been developed prematurely, that certain persons, entertaining peculiar religious views,

but unwilling to submit to the restraints which society usually imposes, and knowing that in union there is, even in an unworthy cause, more or less of strength, have combined their interests in order that they may thereby secure a better prospect of success for the carrying out of their objectionable purposes; that other persons, not distinguishing between the temperate enjoyment of the senses, which we believe to be proper, and the sensual or intemperate enjoyment of them, which is manifestly injurious and improper, have united their interests apparently with one object principally in view, viz.: to separate themselves from the world and its vanities, and to avoid even its rational enjoyments. In fact, men have generally found associated effort for the furtherance of any cause, either good or bad, far more effective than individual effort.

It is undoubtedly true that under the "Old," the separate family has been, and is, the safeguard of society; but why? because the members of a family have usually been joined together by a unity or community of interests; and it was, and is, mainly to protect this, that different families have joined, or been joined, together under various forms of civil government, and have thus constituted what is called the state. Nevertheless, the private interests of different families have, for the most part, been separate and distinct from each other; and as long as one family did not seriously encroach upon the rights or comfort of another, this state of things was generally borne without complaint; but now that the population of the world is augmenting rapidly, and competition in worldly matters is becoming more and more severe, the family relation itself is in great danger of being injuriously affected, if not indeed of being overthrown. Marriage even now is, to a great extent, avoided, and where the matrimonial relation is assumed, innumerable evils frequently follow in its train. The numerous household, once the joy of the home, and the glory of the state, is apt to be regarded now as a misfortune rather than a blessing; and even the bond of domestic affection is frequently weakened by the strain of discordant interests.

We do not, it is true, believe that the introduction of the "New" would immediately remedy all the evils or defects of society: we have no doubt there would, for a time, be more or less of departures from strict propriety even under the "New;" but we believe they would be few in comparison with what they are and have been under the "Old."

We have said that the members of a family have usually been joined together by a unity or community of interests. If this be true of the members of a single family under the "Old," whose interests under it are generally not entirely identical, it would certainly be true of the members of a group or phalanx under the "New," whose interests would be completely identical. We would do nothing which would tend to jeopardize or disparage the family relation, far from it. We believe it right to cherish the relationship of husband and wife, of parent and child, of brother and sister; and we believe those natural relationships, though sometimes disregarded, are seldom, if ever, entirely forgotten. "Men ought," says Paul, "to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Nevertheless when affection for those related to us by family ties, makes us willing that they shall enjoy life to the manifest detriment of our fellow-beings who are not so related to us, such affection, measured by the divine standard, is unholy. "He that loveth father or mother more than me," says Jesus, "is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." It is as though he said, "He that loveth the happiness of his own family exclusively; and is willing that the members thereof shall be indulged to the loss or disadvantage of his other fellow-beings, is not worthy of me: and he that would not willingly suffer death itself rather than willingly injure any fellow-being, is not worthy of me." Again, he says, "Whosoever will save his life" (i. e., selfishly save his life) "shall lose it: and whosoever will lose his life for my sake,"

(i. e., whosoever will willingly lose his life, rather than willingly injure any fellow-being) "shall find it. For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

It appears by the Scripture record, (Matthew XIII.:55) that Jesus had four brothers and two or more sisters: the household of which he was a member, was therefore not a small one: and yet, as far as we can judge from the record concerning them, there was but little intercourse or correspondence between him and the other members of it. In the early part of his ministry, at least, "his friends" (or kinsmen) did not approve of his course as a public teacher, for it is written (Mark III.:21) that "they went out to lay hold on him: for they said, He is beside himself." And (John VII.:5) it is written, "neither did his brethren believe in him." On one occasion, while he was talking to the people, he was told that his mother and his brethren (or brothers) stood without desiring to speak with him. "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." It is evident that Jesus regarded universal philanthropy as pre-eminently better than the affection which has no wider range than that which extends only to near relatives or particular friends. Philanthropy is a diffusive principle, and comprehensive in its scope, and therefore likely to be disinterested; while the affection of individuals for each other is sometimes influenced more or less by selfish considerations. Under the "New," however, we believe all selfish considerations would rapidly disappear; and that the command, "Thou shalt not covet," would, in all its meanings, be conscientiously observed. We believe that, as a rule, the family relation can be honored and preserved in all its purity only under the "New;" and that it will be more and more avoided and dishonored as long as the "Old" endures.

As the affairs of the family under the "Old," have usually been regulated and controlled by the husband and wife, assisted by other members of the household, so the family of families—the Phalanx or Group—under the "New," would doubtless have its chosen men and women to guide and direct its affairs. These would doubtless consist of a board of directors or managers, including within it, a head-man or president, vice-president, secretary, etc., all elected by a majority of the adults of the group, each and all of the members of the board being subject at any time to removal from office at the will of the majority of the group.

Such an organization of society would, we believe, not only conserve the family relation, but each group would possess far greater advantages, and capabilities for enjoyment than ever was or ever could be possessed by the different households under the "Old," and as the group would be, in its general organization, a type or epitome of the state, there would be uniformity and harmony in all things throughout the land. The proper methods to be employed to secure the rational enjoyment of life, would thus be reduced to a science, and the operations of society would exhibit as much harmony and efficiency of action as are displayed in the movements of the many well constructed mechanical contrivances which even erring man himself has already ingeniously devised.

As under the "Old," for the convenience of local government, states are divided into counties, and the record books of the county have generally been authorized or acknowledged by law as the proper medium for the recording and establishing of the legal right of individuals and corporations to real estate, and for other purposes (the county being, in reality, the state in miniature) so under the "New," we would recommend that the property contained within the limits of a county or parish be under the management and control of the citizens residing within it, subject always, of course, to the requirements of the general welfare; that upon the introduction of the "New," the then inhabitants of the respective counties or parishes be

acknowledged and regarded as still the proper residents thereof; and that all changes of residence of any individual or individuals, from one part of a county or parish to another part of the same, or from one county, parish, or state, to another county, parish, or state, be, as the case may require, with the consent, or under the supervision, of Federal, State, or County commissioners elected by the people and duly authorized by law to superintend such changes.

Upon the introduction of the "New," and until the organization of society under the system of the Social Palace be complete, let the people, under the supervision of duly authorized committees, organize themselves into companies; and let each and every member of a company, of suitable age and condition, be required to perform certain prescribed duties for the common good. Let depots for the deposit and distribution of supplies be established at convenient points, and great care be taken that none of the people be in any wise neglected. To the end, that no individual be neglected, let the names of the residents of the respective counties be recorded in their respective county books. Let every man, woman, and child, be fully accounted for, and be made fully accountable. Let no one be avoided or overlooked. No matter how broken or worthless some of our fellow-beings may appear to be, "let all the 'fragments' (of humanity) be gathered up that nothing be lost." Let us all remember that "the Son of Man came to seek and to save that which was lost;" that "he came not to destroy men's lives, but to save them:" and let there be great rejoicing that "they, who once were dead, are alive again;" that "they who were lost, are found." Let the different departments of human interest, to wit: Agriculture, the Mechanic Arts, Manufactures, Residence, Supply and Distribution, Education, Morals, Amusements, etc., be under the superintendence of duly authorized and efficient managers or committees: and let those persons who had been prominent, influential, and correct, under the "Old," be preferred as the leaders of men, upon the introduction of the "New:" for, doubtless, they who have

had sufficient energy, prudence, and foresight, to provide for themselves efficiently under the former, would, as a rule, be best fitted for the superintendency of affairs under the latter. We would recommend that but few sudden changes be made in the matter of Residence; that, upon the advent of the "New," the erection of Social Palaces be at once commenced; and that the old tenements be abandoned, and the palaces occupied, as, from time to time, the latter would be made ready for occupancy; that, as far as practicable, the materials which compose the old tenements, be used in the construction of the new edifices; that, in fact, in all things, the "Old" be made to subserve the interests of the "New."

To the suggestion that there are but few men who, by nature, are able to influence or control the actions of others; and that these under any system of society, will always take more or less advantage of their fellow-men, (for the many are generally docile and governable) we reply: That, under the "New," abuse of power would be almost impossible. Abuse of power is frequently, if not almost invariably, associated with the individual or private possession of wealth, or with the facility for obtaining personal control of it, but as the "New," in its very nature, would make abuse of power, by such means, an impossibility, it is evident that even the most active, influential, and aspiring men, could make only a righteous use of their abilities; and this, we believe, they would cheerfully do. The leaders of men, rejoicing in the possession of superior talents, full of energy, but no longer possessing Irresponsible Power, unable to advance the interests of self alone, powerless for harm, would resort to the only opportunity left them, for the play of their ambition, viz.: the welfare of their fellow-men: and they who, by force of circumstances, had been the oppressors of some, would become, and, doubtless, willingly so, the servants of all.

XXIII.

PRESENT NECESSITIES AND DUTIES.

BUT we may be told that the end of the "Old " is not yet; and we may be asked what should be done to relieve the poor, the destitute, and the neglected, until the advent of the "New." To this, we reply, that, in addition to the relief furnished by individuals, associations and institutions, the National Legislature, and the State Legislatures, should do all in their power to *create employment*. The former, in particular, should so legislate as to promote activity in all the industries of the nation, uninfluenced by any theories as to who will be made richer or poorer by its action. The truth is, that, under the present order of things, no satisfactory legislation can be devised which will prevent the few who are very rich, from becoming richer, or that will prevent the many from remaining hopelessly poor. In the name of humanity then, let the government be, as far as possible, paternal, and promote in every practicable way the creation of employment for the benefit of its needy children, for, even when employed, the many are generally compelled to observe the strictest economy; without employment, they must beg or starve. Let it be borne in mind that Labor cannot now, as a rule, operate effectively, except as it is employed by Capital; and that Capital will not, as a rule, move actively, except as it is encouraged to do so by favoring legislation or unusual circumstances, for the reason that, on account of the use of labor-saving machinery, in particular, there is almost constantly an excess of products on the market, the handling of which, yields Capital but little profit, and sometimes subjects it to considerable loss. Let legislation, therefore, as far as practicable, promote activity in all our industries. Let it, for instance, give adequate protection to our home manufactures by placing a discriminating tariff on foreign importations, thereby enabling our manufac-

turers to employ as many hands as possible. Let free banking be encouraged : always, of course, requiring banks of issue to deposit National obligations with the Government to an extent sufficient to redeem their circulating notes. Let the circulating notes of the Government be made a legal tender at their face value, for duties on imports and interest on the Public Debt, as well as for all other debts, public and private, except where otherwise expressly stipulated in the contract ; and let these circulating notes, and those of the National Banks, be made redeemable in either gold or silver coin, or Government bonds, at the option of the Government and of the Banks, the bonds so used to be taken at the current market price of the same, by the parties demanding redemption of the circulating notes ; and let the amount or volume of the Government circulation be increased to an extent sufficient to augment somewhat the market value of products, in order that dormant capital, which is always alert for profit, may be tempted from its places of seclusion, and, swelling the volume of the circulation, may thus aid in sustaining what is called a rising market, thereby promoting activity not only in the manufacturing, but also in the mining, agricultural, and general interests of the country. For it is well known that the volume of the circulation will, as a rule, affect the prices of all commodities, more or less. If the volume of the circulation be large, prices of commodities will generally be high ; if it be small, prices will generally be low. It is usually, if not invariably, the case, that, when products are high in price, Labor is actively employed, and able to buy them at the advanced figures ; and, that, when they are low in price, Labor is to a large extent out of employment, and therefore unable to buy them even at the reduced figures. The reason for this is evident. When Capital, which is now the mainspring of Labor, finds itself operating in a rising market, it freely enlists Labor in its service ; but, in a falling market, Capital retires, and becomes dormant, and Labor is sent adrift. Let legislation be directed also to the promotion of our shipping and railroad interests ; to the completion and

extension of public improvements; and to the adoption of such measures as will enable and encourage the needy to settle on the public lands. About the one-half of our population are not tillers of the soil, and many of these could not, except under circumstances of much hardship, occupy the public lands to advantage, if at all, without assistance. There are three obstacles, in particular, which would interfere greatly with the unaided efforts of many in this direction. First, poor men, especially those with families, could not get to the lands. Second, if they could get to the lands, they would not have the wherewith to till them; and third, if they had the wherewith to till them, many are unacquainted with agricultural labor. We admit, however, that the latter obstacle could be overcome without much difficulty, if the other hindrances were removed.

It may be objected that the measures which we have proposed for the creation of employment, would, if adopted, open the flood-gates of speculation and extravagance, as the use of such measures always does; and that, upon the abatement of the flood, the business of the country would be again depressed. We freely admit that such would be the probable effect, and therefore recommend the employment of such measures, only as a choice of evils. The fact is, that under the "Old," (i. e. the present order of things) many will ever suffer from one of two evils, viz.: *their non-employment on one hand, or what may be termed their improvidence on the other*; and we may deplore the hardships incident to the former, and declaim, with all our might and main, against the folly of the latter, and still this condition of things will remain unchanged as long as the "Old" endures. The truth is, that what we call improvidence on the part of many, is simply evidence that they desire to obtain the amount of rational happiness which the Creator intended they should enjoy, and of which, under our present defective social system, they are, to a great extent, deprived. In our choice of evils we cannot consent to select those which would enforce the non-employment of the poor, and thus cause them to suffer,

and are therefore obliged to recommend measures which, though apparently objectionable, would create employment for them, especially in view of the fact that labor-saving machinery is rapidly supplanting manual labor. Although, in theory, we favor a coin basis for the redemption of circulating notes, we, nevertheless, believe the time has come when legislation, under the present order of things, should promote, as far as possible, the creation of employment, and that all other legislation should be subordinated to this great and growing necessity, even if it be found necessary to modify or abandon long-cherished theories concerning public improvements or finance. The many are far more interested in the adoption of measures which would promote the creation of employment, than they are in governmental economy, or the resumption of specie payments, for resumption would probably not be long maintained, and if it were, would not be likely to promote the creation of employment, and close economy on the part of Government would certainly be of no advantage to the unemployed.

The present order of things may be compared to an old garment, which, though of good material, has, on account of its defective construction, become, from long continued use, the worse for wear, and is beyond renovation. All that we can do with it is to try to keep it from being rent, as its multiplying weaknesses are from time to time exposed, and make it serve us, as best we can, until, from choice or necessity, we lay it aside and attire ourselves in the indestructible habiliments of the "New." Sooner or later, the old habit must be laid aside, for even the addition of new material, will not prevent an old and imperfect garment from going to decay. "No man," said Jesus, "putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But, new wine must be put into new bottles, and both are preserved."

We have, as a people, unthinkingly, put the "wine" of a new *republican* political system, into the "bottles" of an old *monarchical* social system; and the activity and vitality of the former, is beginning to make conspicuous the weaknesses and defects of the latter. We may save the "wine" if we will, but let us not forget that *new wine* is safe only in *new bottles*. We must put the "wine," i. e., our *republican political system*, into the "bottles" of a *republican social system*, and both will be preserved. It is true, that in pouring the "wine" from the "old bottles" into the "new," care should be taken that, whilst it be done promptly, it be done deliberately, and without precipitation or intemperate haste, lest a portion be damaged or lost.

It will, doubtless, be said that, if the measures we propose for the creation of employment be carried out, labor would soon be in active demand; and that the people would be so far satisfied with their apparently improved condition, they would care but little about the introduction of the "New." We answer that, if that should prove to be the case, the advocates for the early advent of the "New" would simply have to wait until the improving moral sense of the people, and another financial crisis, should bring the subject of the importance and value of the "New" again to their consideration. It is certain that no legislation, which enforces a coin reserve as a basis for the redemption of circulating notes, can be devised that will secure a uniform and steady profit to Capital, and constant employment to Labor. It is also certain, that, as in the past, financial crises, at short intervals, have come, whether the business of the country had been conducted on a specie basis or not, so, in the future, they will come, as long as the "Old" endures, no matter what the basis for redemption may be; and as financial crises are prolific of fluctuations in the prices of many things, and as such fluctuations give the greater capitalists extensive opportunities to profit largely, it is evident that the few that are very wealthy can easily augment their gains to the detriment of the smaller capitalists; that the many will continue to be impoverished and dependent,

and that, to prevent serious damage, if not destruction, to society and the state, the adoption of the "New" will, in time, become an absolute necessity.

XXIV.

THE NEW JERUSALEM.

WE may be told by some that what we hope for and expect concerning the "New" will doubtless be realized when Christ Jesus appears again in person upon the earth; but that we may expect no very great improvement in the conduction of affairs in this world until then. But why is it necessary that Jesus should appear to us in person at this particular time? What benefit could he now confer upon men by his personal presence here, which he could not have conferred upon mankind in all the centuries of the Christian era? If his personal presence upon the earth is needed by humanity now, it was certainly still more needed here five hundred or a thousand years ago. All that he could say and do in person for man upon the earth, he has already said and done.

"What more can he say, than to you he hath said,—

"To you, who for refuge to Jesus have fled?"

It has been suggested that it would be delightful and comforting to see our blessed Redeemer upon the earth; to hear his gracious words, and to be guided by his direct counsel in all things. But, even if direct communication between him and the multitudes upon the earth were never so delightful or desirable, it could not be accomplished with any degree of satisfaction either to him or to them. If he could have social intercourse with even a hundred thousand human beings per day, it would require the space of nearly forty years before he would be able to

communicate with all that are now upon the earth; and even if he could communicate in person with all the inhabitants of the earth, he would not be received as the Christ by many without an exhibition on his part of miraculous power sufficient to compel their acknowledgment of his Messiahship; and every such exhibition of miraculous power would tend to divert their attention from Christ within, the true hope of glory, to the Christ without. Instead of cultivating inward grace, they would be in constant expectation of outward advantage or display. It would be said, "Lo, here is Christ in this country or city;" or, "Lo, he is there, in that country or city;" or, "Lo, he is now in Jerusalem, and sitting upon the throne of his father David." All things being considered, it was not only necessary, but eminently desirable, that, after the personal departure of our Elder Brother from the earth, his true followers should, in all the ages following, be commissioned by the Holy Spirit to speak and act in his stead, setting forth by word and deed the story of his love.

When the Son of man came upon the earth, his coming was without observation. True, it is recorded that his "star" engaged the attention of the wise men of the East, who, following it, found the infant Jesus, and worshipped him; that on the plains of Bethlehem "a multitude of the heavenly hosts were heard praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men;" that "at the age of twelve years, Jesus was found in the temple, sitting in the midst of the doctors of the law, both hearing them, and asking them questions"; that "he increased in wisdom and stature, and in favor with God and man"; and that at about the age of thirty years, he commenced his ministry, speaking words of grace and truth, as never man had spoken them before. Nevertheless, in all his deportment, there was no display; he did nothing to influence the people by outward show, or by an assumption of worldly power; nor were his acts, in any respect, like those which pertain to earthly royalty. So unobtrusive were his acts, and so obscure was his earthly origin, that, when he commenced to

teach the people the words of life, he was heard by some, if not by many, with expressions on their part of evident disfavor. "Whence hath this man this wisdom, and these mighty works?" said they, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? and they were offended in him."

As the advent of Christ, some eighteen hundred years ago or more, was without observation or display, so, we believe, his second coming will be. It is written (Luke XVII) that, "when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation (or outward shew): neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you. * * * And they shall say to you, See here; or, See there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

"But will not the promise that 'the Lord God shall give unto his Son the throne of his father David,' be fulfilled? and was not David's throne established in Jerusalem? and shall Christ not reign there?"

We answer, that Christ shall indeed occupy and enjoy his throne in the New Jerusalem; but his throne is the heart of every true believer. "David was a man after God's own heart:" he reigned in righteousness; and it is the throne of righteousness, and not an outward throne, that the Prince of Peace, the Son of David, shall establish in the earth, and from which he shall rule the world with undisputed sway. "Thy throne, O God, is forever and ever: *a sceptre of righteousness* is the sceptre of thy kingdom. Thou hast *loved righteousness*, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "In my Father's house," said Jesus, "are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Not here, we believe, but in an

ampler sphere, in a larger mansion of the Father's house, when the transitory things of earth shall have been exchanged for the enduring enjoyments of the heavenly land, may the redeemed expect to enjoy the personal presence of their beloved Lord.

It will doubtless be suggested, that as, under the "New," human beings would, as a rule, pair early in life, and a numerous household, under that system, would involve the imposition of no onerous burdens, the natural increase in numbers of our population, would be very great; that the augmentation of the population by immigration, would also be large, and that not many scores of years would elapse, before our country, and indeed the whole earth, if the "New" were extended over the earth, would be filled with people: and we may be asked, if the "New" would not then fail to secure to humanity the amount of happiness which we aver it was created to enjoy.

We answer, that, if it should so fail, it would still be, in every particular, better than the "Old." It is evident that under the present system of *Divided* Interests, the people generally find themselves becoming more and more perplexed and uncomfortable; and in many cases in a condition of destitution or distress, notwithstanding the fact that our population numbers not much more than forty millions of souls; but under the "New," i. e., the system of *United* Interests, we firmly believe the condition of things would be so greatly improved, that our country could then sustain, comfortably and happily, a population of more than five hundred millions. If the population of our country should, in course of time, become so numerous that even under the "New," its continued multiplication would seem to be undesirable, rules and regulations would doubtless be adopted which, without interfering with health, happiness, morality, or philanthropy, would meet the requirements of the situation. The whole world would eventually acknowledge the dominion of the "New," and from generation to generation, the earth would be fully peopled with happy souls, until its physical condition should, if ever, require its thorough purification and renovation by fire; in which event the

inhabitants then upon it would doubtless be removed to another and a more extensive sphere to join the millions of their fellow-beings who had gone before. Under all circumstances, we may be assured that he, who has with Fatherly care made ample provision for the comfort and happiness of his children in all the past, has also made abundant provision for their enjoyment in the time to come.

It is to be expected that the "New" would not work perfectly at first. For generations there would probably be traces of the "Old" still lingering in it. Doubtless, conspicuous among these would be an exacted or formal accountability between man and his fellow man respecting the use or employment of time; but man would constantly grow wiser and better, until all formal accountability would become unnecessary, and duty and pleasure would then walk hand in hand. When this shall come to pass throughout the earth, the "time and times" of the "Old" will be fully accomplished, and the vision of the Revelator will be fulfilled. "And I saw," says the Revelator, "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet, as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered and write them not. 'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, That there should be time no longer.'"

If, in the day of final reckoning, eternal banishment from the presence of God should be the lot of any of us, it will not be

because we had placed but little value upon rites, ceremonies, formalities or dogmas ; but it will be because we had taken no pleasure in doing good ; because “ when the lowly were an hungered, we gave them no meat, when they were thirsty, we gave them no drink, when they were naked, we clothed them not, sick, and in prison, and we visited them not, and because the stranger we sheltered not.”

We firmly believe that the introduction of the “ New ” in our country, and throughout the earth, would be in perfect accord with the will of Divine Providence ; and that, established in the earth, it would, under God, remedy all the ills of humanity. An opportunity, of the most favorable kind, to introduce and establish it here, is now presented to the American people. Let us not fail to improve the opportunity promptly, lest in the midst of our exaltation as a people, deep humiliation or desolation come upon us.

In conclusion, repeating, in substance, the words of our beloved Lord, again we say to our fellow-men : “ Why do ye separate yourselves from each other ? one saying, ‘ I claim exclusive right to this property,’ and another, ‘ I claim exclusive right to that,’ both sometimes contending for the same property ? Do ye separate because ye fear there will not be an abundance for all ? For how much longer time shall lilies grow and the fowls of the air be fed with providential care, before ye learn, O man, to trust the promises of God ? ”

God, the Bountiful Giver, and Lord of all, hath spread in this Eden world of ours, a royal table, which is ever laden with heavenly blessings, new and old ; and all mankind are earnestly invited to come and enjoy them freely. From the olden time, hear Israel’s prophet, Isaiah, boldly cry : “ Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not ? Harken diligently unto me, and eat ye that which is good, and

let your soul delight itself in fatness. Incline your ear and come unto me ; hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David."

"And," in the gentle accents of the new, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come : and whosoever will, let him take the water of life freely."

He who is both "the root and the offspring of David, the bright and morning star," saith, "Surely I come quickly. Amen." And, with the beloved Revelator, we again gladly respond, "Even so, come Lord Jesus."

" Watchman ! tell us of the night,
What its signs of promise are.—
Traveller ! o'er yon mountain's height,
See that glory-beaming star !—
Watchman ! does its beauteous ray
Aught of hope or joy foretell ?—
Traveller ! *yes ; it brings the day—*
Promised day of Israel.

" Watchman ! tell us of the night,
Higher yet that star ascends.—
Traveller ! blessedness and light,
Peace and truth, its course portends !—
Watchman ! will its beams alone
Gild the spot that gave them birth ?—
Traveller ! *ages are its own,*
See, it bursts o'er all the earth.

" Watchman ! tell us of the night,
For the morning seems to dawn.—
Traveller ! *darkness takes its flight,*
Doubt and terror are withdrawn.—
Watchman ! let thy wanderings cease ;
Hie thee to thy quiet home.—
Traveller ! lo ! THE PRINCE OF PEACE
Lo ! THE SON OF GOD IS COME !"



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